

THE JOURNAL

OF

THE MINISTRY AT LARGE.

NUMBER I.

CONTENTS.

	Page		Page
Prospectus,	1	Palm of Life; by Prof. LONGFELLOW,	11
'The Rights of the Poor,' a Sermon before the Society for the Prevention of Pauperism, Jan. 17, 1841, by Rev. T. M. CLARE,	1	Street Beggary,	12
Remember the Poor,	3	Education,	12
Wages of Females; by Dr W. CHANNING,	4	Reports of the Inspectors of Prisons for the County of Suffolk, December, 1840,	13
The Law of Christ; a Sermon for Children; by Rev. T. B. FOX, of Newburyport,	5	Notice,	14
The Divided Burden; by Mrs SIGOURNEY,	8	Catholic Missions,	15
Biography of the Benevolent.—A Memoir of the late Mr John Pounds, of Portsmouth, Shoe-Mender and Gra- tu'tous Teacher of Children,	9	Monument to Linnæus,	15
		Benevolent Societies.—The Seaman's Aid Society; Meeting of the Delegates of the Benevolent Societies of Boston; Warren Street Chapel; Suffolk Street Chapel; Howard Benevolent Society,	16

TERMS.—The "Journal of the Ministry at Large" will be published, by WILLIAM CROSBY & Co., on the 15th of each month, in 16 octavo pages and double columns, at One Dollar a year, payable in advance. C. F. BARNARD, Editor.

BOSTON:
WILLIAM CROSBY AND COMPANY,
118 WASHINGTON STREET.

JOURNAL OF THE MINISTRY AT LARGE.

VOLUME I.

BOSTON, FEB. 15, 1841.

NUMBER 1.

PROSPECTUS.

IN proposing to establish a periodical under the title of the Journal of the Ministry-at-large, the Editor hopes that the objects to which that ministry is understood to be devoted, will explain the purpose he has in view with sufficient fulness and precision. In other words, this paper will aim to promote the general interests of civilization and christianity, especially in large towns. And the subscriber would solicit the indulgence of his friends in proceeding to issue a few numbers, that may afford a practical illustration alike of the course to be pursued, and of the object to be accomplished.

CHARLES F. BARNARD.

'The Rights of the Poor.'

[A Sermon delivered at St. Paul's Church, by Rev. THOMAS M. CLARK, before the Boston Society for the Prevention of Pauperism, Jan. 17, 1841.]

PSALM CXL. 12. *I know that the Lord will maintain the cause of the afflicted, and the rights of the poor.*

Till of late, the subject of Pauperism had never received anything like a proper share of public attention. The community have indeed always been willing to tax themselves for the relief of the unfortunate;—the alms-house has stood for ages, alike the dread and the *dernier resort* of the poor,—

"That pauper palace, which they hate to see:
That giant building, that high-bounding wall,
Those bare-worn walks, that lofty thundering hall!
That large, loud clock, which tolls each dreaded hour,
Those gates and locks, and all those signs of power;
It is a prison, with a milder name,
Which few inhabit without dread or shame."

And in all time, there have lived the sons and daughters of consolation, ever ready to clothe the naked, to feed the hungry, and to find shelter for the poor from the pitiless storm.

But, in our day, these two questions have been distinctly asked, and no small pains expended upon the answer—what can be done for the *Prevention* of Pauperism? and, where poverty is inevitable, what can be done for the systematic and *thorough relief* of the poor, so far as their condition admits of relief? The whole subject of Pauperism has been carefully examined, and the following results have been reached.

That a great proportion of our paupers are so, either because they have not the *disposition* to labor, or, because they do not *know* in what direction to put forth their efforts.

That the charities of the benevolent have, in many cases, been expended in such a manner, that they have not only failed to effect the desired relief, but have been the direct instruments of *perpetuating* and *increasing* pauperism.

That the encouragement of *street-beggary* must necessarily tend to this last result, and should therefore at once and universally cease.

In connection with these discoveries, strenuous efforts have been made, in the first place, to remove, as far as practicable, the *causes* of poverty. The dram-shop has been entered, and the high-priest of the drunkard's temple has been entreated to cease from the sacrifice of men's bodies and souls—the victims have been snatched from his bloody altar, and besought to pay no more tithes there.

In the next place, the endeavor has been made, to provide work for the able-bodied; to excite in the able pauper a proper self-respect; to show him how he may earn his own living, and to make him feel, how much better it is for him to eat of the fruit of his own labor, than to live upon the crumbs which fall from the rich man's table.

Again, the wise and benevolent have aimed so to systematize the public charities, that those charities may be distributed in just and equitable proportion to the worthiness and wants of the destitute, and after such a manner as not to paralyse the arm of labor, nor to lead the recipient of alms to a degrading reliance upon alms for his support.

In connection with all this, it is necessary to excite the community to a just sense of the rights of the virtuous poor, to make people feel, not merely an animal sympathy, in view of this and that harrowing picture of distress, but the *stern obligation* resting upon them, "to maintain the cause of the afflicted and the rights of the poor."

This is the work, which yet remains to be accomplished, and to which I shall give my feeble efforts this evening.

It is the case of the *virtuous* poor, that I would now present to you,—of those, who, for want of work, or through inadequacy of wages, or from physical inability to labor, are deprived of the ordinary comforts and necessities of life.

I. The rights of the poor, as a class, are invaded, when their poverty is treated as a crime.

Crime is oftentimes the cause of poverty; there was sin, before there was suffering. But not always do the cause and the effect centre in the same individual;—the husband and father sows the seed of sin, the wife and children thrust in the sickle, and reap the harvest of misery.

Poverty is oftentimes the cause of crime; but the man is then a pauper, before he is a sinner, and perhaps "his poverty and not his will consents" to the deed of shame.

But it may not always be said of the pauper, poor, because "he has wasted his substance in riotous living,"—poor, because "he will not dig, and is not ashamed to beg,"—poor, because "he is

a sinner above all the Galileans,"—poor, because he is a drunkard; but the verdict must sometimes be, poor, because of the sin of others,—or, poor, "by the visitation of God."

Now, to mock that man's poverty; to treat it as a crime; is, to *reproach God*, who made him poor. To treat that man with indignity, to force him to wear the leper's badge, and live outside the city's gate, and to make him cry "unclean! unclean!" when the well-fed, bloated man of substance rides by in his pomp—O! it is a reproach of God, who formed that poor man "in his image," and then in his wisdom saw fit to clothe that image in rags!

But who reasons upon the principle, that poverty is necessarily of the nature of crime? No man: but I am not contending against a theory, but against a practice. And who *acts* upon that principle? I fear that many of us do; for there are other ways of mocking the "poor pensioner on the bounty of an hour," beside crying after him, as the children did after Elisha, "Go up, thou bald-head!"—and alas! I fear there are few of us, who have not sometimes sharpened the thorns, which the child of poverty makes his weary couch, by wresting from him those *moral* rights, which, as a man of virtue, though a poor man, he may in justice claim.

In alleging, that poverty is often treated as a crime, I have not now in mind the fact, that men are sometimes imprisoned because of inevitable poverty,—there are rights dearer to man, than any civil or political privilege, and they are the claims which he holds upon society, to be estimated and treated exactly according to his *moral worth*. Now the specific charge that we bring forward is this—the lines of distinction in society are decided as clearly according to the possession or non-possession of *property*, as according to the possession or non-possession of moral honesty. The convicted criminal is debarred certain privileges of good society; so, to a great extent, is the man convicted of poverty.

We do not pretend to preach the doctrine that all distinctions should be abolished, that all ranks and conditions of honest men should come down to a dead level, and have all things in common—Knowledge and ignorance, refinement and barbarism cannot fraternize, any more than virtue and vice; but we do hold that the rich and the poor, equally wise, equally refined, equally virtuous, can meet together upon the broad level of intelligence and virtue, can meet together in the freest and fullest sympathy, can "hold sweet counsel together, and walk to the house of God in company," and do each other good, the one, by cheerfully conferring blessings without a proud condescension, the other, by cheerfully receiving those blessings, without a demeaning humiliation.

God classifies men, according to *moral* distinctions, and men must learn to adopt the same law of rank. And to cheat the virtuous poor of his moral rights, is to reproach the government of God.

There will always be inequalities in wealth; and as truly as wealth is in itself a thing to be desired, and as poverty in itself a thing to be shunned,

there will always be inequalities in the respective advantages of different members of society. Under the most perfect adjustment of which human society is capable, there will be poor men, and these poor men must suffer certain of the infelicities of poverty: but there are evils attendant upon poverty—shames, disgraces, badges of degradation, which may and must be abolished. The virtuous rich must learn to sympathise with the virtuous poor—not with the patronizing and insulting sympathy of a superior, but with the feelings of an equal. Let not the rich man fling his alms at the feet of his poor brother, that he may *stoop* to pick it up; but let him lay it in his hand, with that word of sympathy which recognizes him as a brother, an unfortunate, but not a guilty brother. The poor man has a *right* to that sympathy; how slow have we been to acknowledge that right, but "I know that the Lord will maintain the cause of the afflicted, and the right of the poor."

II. The rights of the poor, as a class, are invaded, when we visit upon them the crime of the impostor: that is, when we make them suffer either physically or in their feelings, because our alms have been abused and our sympathies wasted upon unworthy objects.

I would not excuse or palliate the sin of the impostor, for, if there is one class of thieves meaner and baser than another, it is that class, who come to our doors, and with a lie in their right hand, wring from our sympathies the gift of charity. Professing to plead the wants of a sickly wife and starving children, the impostor bears away the gift that belongs to the honest poor, "that he may consume it upon his lusts." He does in one sense rob the rich, but, in a more damning sense is he the robber of the poor. He in effect takes off the scanty covering from the bed of the shivering child; snatches from the faint and hungry his morsel of bread; turns the sick and sorrowing out of doors to die by the highway! His crime is worse than sacrilege, and every artificial sigh he heaves will one day be turned into a shriek of agony, every forced tear he sheds will one day fall like drops of melted iron upon his quivering heart.

But because I have been thus deceived, shall I therefore renounce "the cause of the afflicted," and cease to acknowledge the legitimate "rights of the poor?" God forbid: but you should be willing personally to inspect the case of the poor, to investigate for yourselves the necessities of those who may apply to you for aid. Our blessed Saviour did not take his stand in this or that particular spot, and there wait for the poor to find him out—"he went about doing good," "he visited the fatherless and widows in their affliction."

The main cause of the prevailing indifference of the rich to the wants of the poor, is that they do not *understand* their condition; they have never seen with their own eyes the miseries that surround them, nor heard with their own ears the piteous tale of the sufferer.

When the earth has put on its winter livery, when the icy winds of the north have driven the beast to his covert, when the well-conditioned

citizen muffles himself in his furs, and the rich light up their broad, crackling fires to bask in the genial warmth—then should those rich sometimes be willing to find their way into the obscure hovel, where may be seen the mother and her poor children, half-fed, half-clothed, nestling over the dying ember, which their fast-dropping tears every moment are threatening to extinguish.

Let them go to the poor man's home, when his board is spread for the scanty meal, let them take a careful inventory of the stores laid upon that table, and count the eager mouths those stores are meant to feed; and can they go back to their groaning tables, their meats and their wines, without remembering the poor?

The inference which I shall draw from the fact, that the benevolent are sometimes imposed upon by unworthy objects, is not, that they should cease to be benevolent, and thus deprive the honest poor of his rights. But, for the very same reason that I would not have them cease to be benevolent, would I have them cease from *indiscriminate* and *blind* charity; for what they are thus often led to give to the unworthy, *of right* belongs to the *virtuous* poor.

There are two important lessons, which I would deduce from the fact that the dispensers of charity are so liable to be deceived; one lesson is, that they should make themselves more minutely acquainted with the exact situation of those whom they assist, by a personal inspection of their wants; the other lesson is, that the community should make themselves more generally familiar with the arrangements in existence among us, for the equitable distribution of charity, and should be willing to avail themselves of those arrangements.

It ought to be every where known, that, in this city, the monies and articles of food and clothing dispensed by our various benevolent societies, are never disposed of, till pains have been taken to *know* the exact situation and wants of those who receive assistance—and again, that a meeting of Delegates from those societies is held in the course of every month, for mutual consultation, and *comparing notes*, in order that no one family may be unduly assisted at the expense of another. I have learned with pain that during the past year, these all-important meetings have been too frequently neglected by many, whose presence is desired: it is hoped that the next meeting of Delegates will show a full representation from all our benevolent associations.

In this connection, I would quote the following remarks from the last Annual Report of the Society for the Prevention of Pauperism:

"To meet the exigencies of the poor, powerful appeals have been made to a benevolent public, until, as some have asserted, sufficient funds have been raised, in the city, for charitable purposes, to furnish a comfortable supply to all the necessitous. If this may be regarded, in a qualified sense, as correct, it is, nevertheless, true, that many sufferers—*deserving* objects of such aid, obtain little or no relief. Those refreshing streams of benevolence are not suffered to reach them—they are in-

tercepted, they are cut off, they are exhausted, by those, for whom they were not designed; or they are bestowed upon others, who are more importunate, in greater quantities than their proportion;—which has given occasion for the remark, that the purse of charity, like the favours of the blind goddess, has been poured out among us without discrimination. But this sweeping remark must be considered as far from being correct in its application to that aid, which is dispensed through the medium of our charitable societies at the *present day*, however just it may have been in days that are past. A vigilance has been awakened, and a scrutiny instituted, in relation to the applicants for assistance, by which a powerful check has been furnished to the success of impostors. And, it is believed, the dispensers of private charity have, in some good measure, been put on their guard, by which the habit of begging from street to street, and from door to door, has been very much discountenanced and lessened."

[To be continued.]

Remember the Poor.

The season of gloom has arrived,
And winter is hard at the door,
He whispers to all, "My power's revived,"
And tells us, "Remember the poor."

The rich who with plenty are crowned,
Who have an abundance in store,
With liberal hands should be found
Dispensing relief to the poor.

O think of the widow in need!
Whose heart has been reft to the core,
And destined in sorrow to bleed,
O think, and "remember the poor."

Go visit the sick man in bed,
Or look at the couch on the floor,
His wife and his children no bread—
And then you 'll "remember the poor."

And when you sit round a good fire,
And hear the cold winds as they roar,
Just ask, if you've thought to inquire
For those without wood that are poor.

Misfortune has marked for her prey
One half of mankind, if not more;
The rich, and the proud and the gay,
May yet become humbled and poor.

Great riches will sometimes take wing,
And leave us its loss to deplore;
And unlook'd for poverty stings
The lordling who thus becomes poor.

But those who are happy to-day,
And think that their troubles are o'er,
Be mindful, and never delay
Relief to the needy and poor.

The widow and fatherless cry
For help, and they've wants full a score,
O let them not starve till they die,
They know what it is to be poor.

It surely is blessed to give
 To those who are suffering sore;
 More bless'd than it was to receive;
 O then, do "remember the poor."

Wages of Females.

One of the first subjects deserving the attention of the community is the inadequacy of wages paid to females in certain branches of work. We propose to publish from time to time such remarks on the general subject as appear to spring from just reflection and correct feeling, and shall be happy to add facts that illustrate the subject, with whatever practical suggestions may promise to be of value in relieving the burdens, promoting the comfort, and elevating the condition of a large and most important class in every large city. We rejoice in being able to begin with the following

Extract from a lecture, on the Productive Industry of the Individual, delivered at the Warren Street Chapel, Dec. 30, 1840, by Dr. Walter Channing.

"Let me, before I close, bring under separate and distinct consideration, industry less perfectly rewarded than is this virtue in any other of its manifestations. I mean the industry of women. I leave entirely out of the account the toils of domestic, in-door life, which devolve with such appropriate particularity on women, and which it is ever to their honor most faithfully to perform. I now speak of other forms of industry, such, namely, as women assume when circumstances make it necessary for them to contribute at once, and directly to their own support, and to that of their families.

"Am I asked, what are the circumstances which call upon women to leave their homes for work, or to work out of the ordinary sphere of domestic life? I answer, widowhood, with infant children to support, and a perfect want of all the means, except such as the hourly, daily toil of the hands may supply. Another is the long illness of a husband, who in the days of his health was the providing, kind, affectionate father, husband, and friend. A sadder, yes, infinitely sadder, and most frequent cause is the intemperance of the father and the husband,—intemperance, which comes home to destroy all which makes up home, rendering its subject and its victim, the fear, the terror of those who were once objects of love, of kindness, and respect; and who, but for the ceaseless industry of a woman would go well nigh to starve.

"Another demand on woman for a new direction of industry comes when the husband loses what he may have made, by the failure of his employer, and finds it impossible to obtain new employment. An instance of this kind lately fell under my immediate observation. A man, a foreigner, industrious, economical, and of excellent habits, had labored eighteen months, and had drawn for just so much of his wages as was necessary for the comfortable subsistence of his family. His employer failed, and so complete was the failure, that this man received but little, if any portion of the amount he had left in his hands. His wife was looking to be confined. He did all he could to get work. The times were in their most depressed state, and he could get no employment. The woman had now to work. She did so till her situation allowed her

to do so no longer. She earned but little with all her efforts. The husband could find but little occupation. 'And how,' asked I of this woman, 'did you live?' Said she, 'I should be ashamed to tell you what we did eat, and how we did live. We would not get into debt, and we could not beg. I was confined, and almost immediately after, I got up from my bed and went to work again. I nursed my child, starving as I was for food. Soon I began to feel the pains which led to my present disease. I was every day and hour hungry, but worked on. My trouble increased, and at last I had to take to my bed, my infant with me always there, and I have suffered more than I can tell. My husband is a good man, and is now employed again. But I can live but little longer. All I ask and pray for is, for my life till that little boy is old enough to want little other care than his father can give him.' This woman has incurable disease in its most painful form.

"Under these, and many other circumstances making the demand, how great is the amount of work done by women, and how small its compensation! How heavy, painful, may I not say dreadful, is that anxiety which that woman feels, who rises every morning with the constantly recurring uncertainty as to the means of procuring subsistence for her children? This is a feature in such industrious, and what should be honored poverty, which makes much of its deepest wretchedness. This anxiety gives its sad, heavy coloring, to the whole of such a woman's life. What else can she think of but this soul-depressing, heart-wearing fear for the future? She knows how small is to be the return for the work which she gets to do from her employer; but she cannot ask for a greater; she cannot complain, for this might be to deprive her of that pittance which just provides for her children bread enough to keep them alive. Endurance, then, yes, patient and sometimes even cheerful endurance of their lot, forms a part of the active virtue and power shown by these women.

"Listen to an instance. A woman past seventy, but still supporting herself by her day's work, was seen a few days ago by a friend, unusually cheerful. He asked the cause. 'Why,' said she, 'I have just finished the fifth and last shirt of a lot sent to me to be made. It has taken me exactly seven working days to make them, and I am to receive fifty cents for the job.' Yes, this old woman had worked as hard as infirmity allowed her for seven long days, for fifty cents! Had you seen her smiling and cheerful in the midst of such pressure of want, and of such wretchedly required toil, could you have laughed with her? Would you not have rather wept,—yes, wept at this strange, but let me say, sublime union of a bright heart with such apparent and entire destitution? And before you had left her, would you not in her presence, and in the presence of her and of your God, have said, that to your ability you would labor that those white hairs should go down to the grave in peace! This is but a single instance. What think you of others in which mothers are obliged for very want to deny themselves food one or two days in every week, because their ill-paid toil yields too little for them to sup-

port their children on any other terms? Why multiply instances? Why ask you to go with me this cold and stormy night to that poor dwelling, and to visit with me that widow with children sleeping round her, at work at this late hour, nay, will be so till after midnight, to finish some work, on which she has labored the whole day, and for which she will get *thirtyseven and a half cents*? Was it not cruel to add the fraction to such a compensation for such a whole day's work?

"What more is demanded of such women for their children beside their daily food? On women in every rank devolves much of the most important part of the education of the young. The class particularly referred to, have much of this office to perform. They cannot delegate this trust to any body in their wretched home, and they cannot allow their children the whole time which the necessary discipline of our public-schools demands of their pupils. Now, let the disposition of such mothers be what it may, let them be never so desirous to do something towards the development of their own higher powers; what can they do, seeing that their whole time must be devoted to procuring the means of daily subsistence,—and how slight must their preparation be for instructing others, seeing they have no time for making such preparation, nay, for making the least progress towards self-culture?

"I have not alluded to these facts in the history of the products of individual industry in any spirit of complaint, or to propose any remedy. Sometimes the most is done for any cause which deserves our deepest sympathy, by a simple statement, of some few of the facts which it embraces. Men cannot always resist the appeals which an honest enumeration of facts makes. Human sympathy will come forth in its beautiful garments, administering to human woe from its own mighty depths. Let it be widely known how hard is the toil of woman in the circumstances in which we have seen her placed,—let the blighting anxiety which rests upon her every hour, and on every day of her being be realized,—above all, let her patient endurance of suffering and trial be felt, and who can doubt that there shall come out of such a lot, joy and good to ourselves, as ministers to its relief,—and to that lot itself too, in the daily consciousness of those who endure it, that they are kindly cared for,—honored,—yes, loved."

The Law of Christ.

A New Year's Sermon, delivered at the Warren Street Chapel, Jan. 1840, by T. B. Fox, of Newburyport.

"Bear ye one another's burdens, and so fulfil the law of Christ." Galatians 6: 2.

CHILDREN,

Why were we not all made giants? Why were we not sent into the world large enough and strong enough to do every thing for ourselves? Why can we not with our own hands break down the stoutest trees, just as we break off the smallest twigs, or lift the large rock as easily as we lift the smallest pebble? Why can we not, whenever we

wish, wade across the ocean, step to the top of the highest mountain, and walk without fatigue, and quicker than the bird can fly, from one end of the earth to the other? Why cannot every one do for himself every thing that can be done in this world? Sometimes men are selfish, and seem to think they have only to take care of their own comfort, and so live very well without other people. But is it so? Suppose an infant was placed alone, on some uninhabited island. What would become of him? would he live and grow up to be a man—build houses and ships; plough the fields, and cut down the forests? I see you laugh at my question; and well you may: for you know how helpless the baby is, and how carefully his mother must tend him for many long months. You know too how many years it is before he is able to get his own living. You know more than this. You know that without the help of others he would *never* live well and comfortably; for we are all fastened together and must have each other's assistance. Just think for a moment. Could one man make a house, could any of us do more than just keep ourselves alive, if we had *every thing* to do for ourselves? How happens it that you can go to school and study? Is it not because there is one person to make your shoes, another to make your clothes, another to cook your food, and so on? And is it not the same with every body else? One man cannot do every thing. And we get towns and bridges, and enough to eat and drink, and so much to enjoy, because all work together and each does his part. So you see how much each depends upon all, and all upon each.

Children, why can all love, and why must we all have somebody and something to love? It is so. You are able to love your parents, brothers, sisters, friends. You all like some persons, some favorite animals or playthings, and you would not be happy if you did not. What is it that makes your mothers take so much care of you? What is it that so ties you to your playmate or school-fellow? What keeps families together? What makes us feel pity when we see others in pain? What makes us desire to help people when they are in distress? Did you ever know any men or women who were pleasant and contented, without letting any body, or any thing have a place in their hearts? How fond people are even of their cats and dogs and rabbits, the houses they live in, the very tools they work with. How often we see friends walking arm in arm, and always trying to keep together. What sweet smiles of affection, and warm caresses good parents give their children. We were made, then, to love, were we not?

Here, then, children, are two facts I wish you to think about. The first fact is; we cannot live alone, cannot do every thing for ourselves. The second fact is; we must love somebody and something. Now what *duty* do these facts teach? Do they not say, just as the Apostle Paul says, we ought to bear one another's burdens, and so fulfil the law of Christ? Do they not say each should be ready to help all, and all be ready to help each? Do they not say that our Heavenly Father, meant that all his children should live to-

gether, like a great and affectionate family, in which every member, should do all he can to assist every other member? Did you ever think what makes a beautiful picture? There are various colors in it, some bright and some dark, there are lights and shadows, but together they bring out the fine painting. And why? Is it not because they are put on the canvass so as to agree together and help each other? You may carelessly throw ever so many colors together, and they will not make a portrait or a landscape. The colors must be put in the right place and be made to blend and harmonize, and then we have something worth looking at. Just so it is with men. If they are only huddled together in a crowd, if every body thinks only of himself, then there is no peace or order, all is confusion. But when people love their neighbors, and every one remembers he has somebody to live for besides himself, then families and schools and towns are happy and good. If God had meant we should be selfish and take care of ourselves alone, He would have made us able to do so, and would not have made us able to love. So you see, children, the true way to live is to be ready to bear each other's burdens. And it is about this I wish to say a few words. I wish to tell you how you can obey the law of Christ and help your fellow-creatures. Perhaps, you think boys and girls can do but very little. You may say, how can I, small as I am, do any great good, the most I could do would be but a trifle. When you say this, you are mistaken. You can do a good deal.

I. In the first place, you can do much by taking care not to be troublesome; not to tease and interrupt other people, when they are busy, not to make a noise when they wish to be still. Go into that house. There is a large family of children, they are rude, boisterous, and selfish. They are quarrelling, and thinking only of themselves. They crowd and push to get the warmest place by the fire, the best place at the window or the table. They talk all together and very loud. They leave the doors open, or slam them with all their might. If any body is sick, they care little about it, and do not try at all to be quiet. Do you not think, *such* children do much to increase the burdens of their parents and friends? But now go into this house, where there is another lot of boys and girls. They are kind and polite and gentle to each other. They think as much of their brothers and sisters as of themselves. They try all they can to be peaceful and affectionate. If mother has a head-ache, or father is unwell, they move about carefully. They never leave the doors open and always close them as softly as they can. They play quietly when in the house, and strive to do their share to make a happy family. Do you not think *such* children help bear the burdens of their friends? Well, you can be like them. At home, in the day-school and Sunday School, every where, just as you are careful not to disturb and make others unhappy, just so you relieve them of their troubles and make their lives flow on brighter and pleasanter. And in this way how much the smallest child can do. When you have tried

one day or one week to see how little trouble you can give, how much you can abstain from that is unpleasant to others, you will find that you can help them a great deal. Oberlin, the good Pastor, of whom I hope you have read, tried to remove from the road every stone that he thought might make any wagon jolt or any horse stumble. You ought to do the same. Remember, then, that every thing you can take away from the path of your friends, that might disturb them, is always something done to give ease and comfort to their journey through life. They can carry their loads more easily, the smoother the way is on which they travel.

II. But not alone by taking care not to be troublesome, can you assist others; you can also quietly do much for them. You can take a part of their burden on your shoulders and carry it. There is, if we will only look for it, almost always some little or great kindness, we can do for our neighbors. A child can get a pail of water, or an armful of wood, for some poor woman. A boy will often meet in the street another boy or girl carrying home a heavy load, and then he can give a helping hand. Let me tell you two pleasant stories, to show you how good neighbors and kind Christians should act. I know a farmer, who once had his wife and two or three children all sick together. To take care of them he was obliged to neglect his farm. His children died, all but one of them, and he had no heart or time to work. But his corn needed hoeing very much. One of his neighbors saw this, and being a kind, generous man, he went to some of his friends, and proposed to them after their own work was done, to go, and by the bright moon-light, hoe the corn of their afflicted neighbor. They agreed to do so: and they went and took care of the corn-field, and thus perhaps saved the grain from being ruined. How sweetly they must have slept after such a good work. How pleasant must have been the thought, that they had relieved a brother in his trouble.

The other story is longer. I shall tell it to you because it shows how much good may grow out of a little good. A gentleman, one cold winter's day, walking the street in a city, saw a little girl carrying a bowl of soup. He saw that the bowl was heavy for a child and that she was almost crying. "My little girl," said he, "you have a great load; let me help you along with it." She gave him the bowl with a faint smile, saying; "It was indeed right heavy and right hot too, but if she could get it home before it got cold, it would be mighty nice for mother." "And is your mother sick?" said the gentleman. "Not sick," she replied, "but weak and feeble, for want of good food; the Doctor says, and so a good lady gives me that big bowl of soup every day." Thus the gentleman went with the little girl and chatted with her until they came near the house. She took the bowl; and the gentleman opened the door to her father's shop, let her in, and followed her. It was a small, close, hot room. There was a man in it, about thirty years old, at work upon something which he hid as soon as he saw the stranger. The gentleman took off his hat, and said, "I met your

little girl in the street, and was so much pleased by her appearance as to take the liberty of coming home with her." "What for?" asked the man coldly. "To see if I could do any thing for you, my friend," replied the gentleman, "as from what she said I supposed you were poor." "I do not want your help," answered the man roughly, "Who are you that come here without being invited?" The kind gentleman was not affected by this treatment. He saw the man was unhappy, and so he said to him kindly, "I am one who wishes to do you and all men good." The man seemed much affected. After some more conversation, in which the man told his visitor that he was an engraver, and the gentleman had won his confidence by his friendly words, the man opened a door into a back room, where sitting in a chair, with a little girl and boy at her feet, was a pale sickly woman, trying to work. It was the engraver's wife. "Ellen," said he, "here is a man who says he will try to help us. Shall I tell him all?" The poor woman burst into tears, but recovering herself, sent the children away, and begged her husband to tell the whole. And then the man told his sad story. "Two years ago," said he, "I was laying by something every week, and no man worked more honestly and cheerfully than I. But it took all my earnings to assist a friend who had failed, and whose debts I had agreed to pay. I got out of spirits, and out of sorts, and Fall before last, was taken sick. I had nothing. Ellen was too weak to sit up, and starvation came close to us. At last a charitable man heard of us, and helped us awhile. Then I got a little wood from the town. The baker, grocer and doctor had to trust us. So we survived through a miserable winter. When Spring came I was able to work some. But I was troubled with debts; and could not get relieved at all, and last winter I was sick again, and I thought we should all perish. One day a man came into the shop, after I got better, but was weak from hunger. "You're poor, a'n't you?" said he. I told him we were. Then he bade me go with him. He took me to a strange place where I met some of his companions. They proposed to me to engrave a copper plate for making counterfeit money. They offered to pay me well for it. In an evil hour, with poverty staring me in the face, I took the two hundred dollars they offered me in advance, and consented to do what they wanted. I was at work at the plate when you came in." The poor man stopt. The gentleman took him by the hand and spoke kindly to him. "My friend," said he, "you must give up this job and get an honest livelihood. I will help you. You must destroy that plate at once, I will see that you have the money to pay back what those bad men lent you." The gentleman was as good as his word. He procured employment for the engraver, and had the happiness of saving him from crime and seeing him an industrious man and his family well provided for.

You see, children, in this story, how much good comes from a little act of kindness: you see how readiness to assist even a little girl opened the way for the gentleman to save a fellow-creature from

the prison and a life of crime. Perhaps, you may never be able to do so much, or the same sort of thing. But you can do something. If you look out for opportunities to help your fellow-creatures, you will find enough of them. And what can be more delightful than to remember, as you grow older and older that you have relieved the heavy burdened of some of their cares and sorrows? Every good deed of this kind you may do, will be a bright and green spot in your memory of the past. Try to have as many of them, then, as you can.

III. Once more. You can help bear one another's burthens by bearing patiently with each other's infirmities. I will explain to you what I mean by this. Some of your companions, perhaps, are fractful and passionate. They get angry quick, and are not always as good-natured as they might be. How should you treat them? When they are cross, is it best for you to get cross too? What use would there be in that? Did you ever know a quarrel to do any good? I suspect you never did. For the sake of peace, then, you ought when others are angry to be quiet and pleasant, and instead of quarrelling with or teasing them, try to soothe them, and show how foolish and wicked they are in not governing their tempers better. One evening, just after sundown, I was walking through a street, where there was a lot of boys playing. Just as I came near them, a larger boy had accidentally hurt one of the smaller boys. He did not mean to injure him; but the sport was rather rough, and I suppose he struck or threw him down harder than he meant to. The boy that was hurt flew instantly into a rage, used very bad language, and called the other boy all sorts of names. Now, thought I, we shall have a fight. That great boy, I am afraid, will not bear to be abused so by that little fellow's tongue. So I walked slow to see the end of it, and was very glad to find myself mistaken. The larger boy seemed to understand the angry boy's infirmity, and to remember what a quick temper he had. He seemed to think, too, that because his companion chose to be passionate and uncomfortable, and rage like a mad dog, that was no reason why he should vex himself. So he laughed pleasantly at the ill-tempered boy; and told him he did not mean to hurt him—that it was very foolish for him to take offence at such a little matter, and that it was not worth his while to use bad language and call bad names, for he should not mind him. After hearing this, I walked on, for I knew there would be no fight. I knew the good-natured lad, who could have given his abusive playfellow a sound whipping, had learned, at least in this one instance, to bear another's burden, to pity another's folly, and not to get angry because a poor boy, that would not rule his temper, had got into an unreasonable passion about nothing. And this is the way we should all try to act. It would save a great many disputes, and make us live together in much more peace if we would remember that a soft answer turneth away wrath. But, perhaps, you will say, it is hard to do this; it is so easy to get provoked; it is so difficult to bear insults: and when we are unwilling to quarrel, there are always some to laugh at us and call us

cowards;—what shall we do? I answer, you must think of Jesus—think how much he endured for your sake, and for the sake of all men. When you think of him ever *praying* for his enemies, cannot you bear with the infirmities of your companions? Let me relate to you a beautiful parable, which, if you will remember it, may help you to avoid angry feelings and words.

"A valiant knight, named Hildebrand, was grievously insulted by another knight, whose name was Bruno. Then was his heart inflamed with rage, and he could not wait till morning to take a bloody revenge on his foe. He passed the night, therefore, in sleepless impatience, and at the dawn of morning he girt his sword by his side, and set out for the residence of his adversary.

"But as it was still very early, he stepped into a chapel by the road-side, and contemplated the pictures which hung upon the wall, illumined by the radiance of the dawn. They were three in number. The first represented the Savior, arrayed in the gorgeous robe of mockery, before Pilate and Herod, and underneath was written: *When he was reviled, he reviled not again.* The second portrayed the scourging of Christ, with this inscription: *When he suffered, he threatened not.* And the third picture was the Crucifixion, with these words: *Father, forgive them!*

"When the knight had seen these pictures, he fell upon his knees and prayed. And as he was leaving the chapel, he was met by the servants of Bruno, who said to him: 'We were going to your castle. Our master desires to see you, for he is very ill.' Accordingly he went with them.

"As Hildebrand entered the apartment where the knight lay, Bruno said to him: 'Ah! forgive my misconduct? I have grossly insulted thee.'

"Then answered Hildebrand in a friendly tone: 'My brother, I have nothing to forgive thee in my heart.' And they shook hands, and comforted each other, and parted in sincere friendship."

IV. There is one more way, I will mention, children, of bearing one another's burdens. What is the greatest burden of all—the heaviest and the most painful? Is it not sin? How many are weighed down by their vices—how many suffer from their crimes—how much of the sadness of the world comes from wrong doing. Were it not for sin, earth would be almost heaven. You may then lighten the load that oppresses your fellow-creatures, by being good and helping them to be good. And you need not wait till you grow up to do this. For who in a few years are to be the men and women in the world? Are they not you, who now are boys and girls? Well then, if you *begin* right and persuade others to begin right, bye and bye there will be more virtue on earth, and therefore more peace. You can now set a good example. You can be careful, and try always, to feel right and act right. You can stay in the Sunday school until old enough to be teachers, and induce others to stay. You can warn your companions when they are disposed to be wicked. Thus can you prepare yourselves to be a blessing while you live. And how pleasant it is to grow up, one of God's messengers, to make people better and happier?

How much more to be desired is this than riches or power or pleasure? You have read about St. Paul, who uttered the words "Bear ye one another's burdens, and so fulfil the law of Christ." You know he was once a rich young man, and persecuted the disciples of Jesus. Afterwards he became himself a Christian;—and then he gave up all his earthly wealth, learned in whatsoever state he was therewith to be content, endured shame and suffering, and went from land to land preaching the gospel, and persuading men to be good and love one another. Should you not like to imitate him, rather than imitate the selfish and cruel—those who think only of themselves—who help nobody—and whom nobody loves? When you are on your death-beds, which will be the more pleasant, to look back and see that you have lived only for yourselves, and done nothing for your fellow men, or to look back and remember, that as you were able, so you always endeavored to be kind and generous, and to help all around you? I know, you will say it would be more pleasant to think you had, while in the world, been doing good. Well, then, children, begin now. You are just entering upon a New Year. You would have it a happy year. Try constantly to obey the command "Bear ye one another's burdens"—try constantly to "fulfil the law of Christ"—try constantly to love your fellow-men, to be virtuous yourselves, and to help others to be virtuous too—try constantly to give as little trouble to your friends, as you can—to endure patiently the infirmities of your companions—to let slip unimproved no opportunity to perform a kind act—try to do this, and to be like Jesus, and you will make this new year one of the happiest—one all bright with the sunshine that shall arise in your own hearts. Remember that we were made to live together and love each other, to be brothers and sisters: and that the best way to travel through the world—the easiest way—is to go hand in hand, and heart in heart. Thus shall peace be on earth and good-will among men.

The Divided Burden.

BY L. H. SIGOURNEY.

I saw a boy who, towards his cottage-home,
Sat heavy burden bore. The way was steep
And rocky, and his little loaded arm
Strain'd downward to its full extent while wide
The other horizontally was thrown,
As if to counterpoise the painful weight
That drew him toward the earth.

While he paused
And set his burden down, just where the path
Grew more precipitous—and wiped his brow
With his worn sleeve: and panting breathed long
draughts
Of the sweet air, while the hot summer-sun
Flamed o'er his forehead.

But another boy,
'Neath a cool shade-tree in a neighboring field,
Sat playing with his dog; and from the grass
Uprising, with light bounds the fence he clear'd,
And lent a vigorous hand to share the toil.
—So on they went together—grasping firm
The basket's handle, with a right good will;
And while their young clear voices met my ear,
I mused on that philosophy divine—
"Bear one another's burdens,"—and perceived
That to obey God's word was happiness.

Then, like the bee, who from the humble flower
Sown by the way side gleaneth for her hive,
I treasur'd up the lesson; and when eve
Called home the laboring ox, and to its bed
Warned the young bird, and shut the lily's cup,
I took my little boy upon my knee,
And told him of the basket-bearer's toil,
And of the friend who helped him.

When his eye
Swell'd full and round, and fixed upon my face,
Taking the story to his inmost soul,
I said, 'My son—be pitiful to all,
And aid them when thou canst.

For God hath sown
Sweet seeds within us—seeds of sympathy—
Whose buds are virtues such as bloom for heaven.

If thy young sister weepeth—kiss the tear
From her smooth cheek, and soothe with tender care
Her swelling breast;—or if a secret thorn
Is in thy brother's bosom, draw it thence;
Or if thy playmate sorroweth, lend an ear
And share with sympathy his weight of wo.

And when thou art a man, my little one,
Still keep thy spirit open to the ills
Of foreigner, and stranger, of the race
Whom Afric's sun hath darken'd, and of those
Poor red-browed exiles from our forest shades,
Where once they rul'd supreme.

Thus shalt thou shun
That selfishness which wrapped in its own gifts,
Forgets alike the Giver—and the grief
Of those who mourn.

So may'st thou ever find
Pity and love in thine own time of need,—
If on thy young heart, as a signet ring,
Thou grav'st that motto from the Book Divine,
'Bear one another's burdens, and fulfil
The law of Christ.'

Biography of the Benevolent.

Under this title we would occasionally insert the memoirs of individuals who have rendered themselves of service to their fellow-creatures. And should these sketches of the Benefactors of the Human Race, contribute towards diffusing a respect for their memory and a desire to emulate their virtues, one of our highest objects will be accomplished. The following first appeared in this country in the "New World." Some other prints have copied it. We hope a more complete account of the remarkable individual portrayed below, is yet to reach us from England.

A MEMOIR OF
THE LATE MR. JOHN POUNDS,
OF PORTSMOUTH,
SHOE-MENDER, AND GRATUITOUS TEACHER OF
CHILDREN.

[From the Third London Edition.]

It has been the lot of many a one, who has through life pursued a course of usefulness towards his fellow creatures, that his good deeds have been scarcely known, except to those immediately benefited, until death has placed him beyond the reach of earthly praise. This is no reason why, when brought to light, they should not be placed on record for the imitation of survivors. To preserve the memory of a man, whose benevolent acts were thus performed within a very humble sphere of life, the following brief memoir was penned. It will also serve to illustrate a print, representing the same individual in the midst of the pursuits for which he was remarkable, just published by Mr

Charpentier, of this town, from a painting taken only a few weeks since, by Mr Sheaf, of Landport, a young and self-taught artist of excellent promise. As that picture presents an unembellished *fac-simile* of the person and his abode, so it will be the aim of these pages to preserve a simple but distinct memorial of his character and habits.

John Pounds, the subject of this notice, whose distinguishing merit was, that, while pursuing under great disadvantages the humble and toilsome occupation of mending shoes for his daily subsistence, he at the same time imparted, without fee or reward, to some hundred of poor children of both sexes all the education they ever had, was born at Portsmouth on the 17th of June, 1766. His father was by trade a sawyer, employed in the Royal Dock-Yard—who was enabled to get his son, at that time a stout, athletic youth, entered in the yard as apprentice to a shipwright, at the early age of 12 years.

When he had served three years, at the age of 15, he met with a serious accident which altered the future course of his life. By falling into a dry-dock, one of his thighs became dislocated, and he was otherwise so much injured as to render him ever afterwards a cripple.

When his general health had been restored, he might have been re-entered as a laborer, and in due time entitled to superannuation with a small pension; but some new regulations having at that time been made that were not liked by the workmen, by advice of his master he preferred trying what he could do for himself in some other way, and accordingly placed himself under the instruction of an old shoe-maker in the High-street, to learn his art. He succeeded so far that, although he seldom tried his hand on making shoes, he was enabled to obtain an honest subsistence by mending them.

For some years he was accommodated with room in the house of a relation; until about thirty-five years ago he ventured to become tenant on his own account, of the small weather-boarded tenement in St. Mary's street, where all his future years were spent, and where passers-by must have often noticed him, seated on his stool and mending shoes, in the midst of his little busy school.

About the year 1818, being himself a single man (as indeed he continued to be through life) he took upon himself the charge of one of the numerous children of his brother, who was a sea-faring man; it was a feeble little boy, born with his feet overlapping each other and turned inward. Having seen the iron pattens with which a neighbor's child had been provided by an eminent surgeon, he ingeniously contrived, by fastening together the soles of old shoes and boots, an imitation that effectually cured the distortion. The child became a chief object of his care and affection ever afterward; he reared him, at a proper age put him apprentice to a fashionable shoe-maker, and they lived together to the end of his days.

His lameness preventing him from sharing in out-of-door sports, he amused himself at home rearing singing birds, jays, parrots, &c., and succeeded so well in domesticating some of them, that

they would play about the room in perfect good-fellowship with the cats and guinea-pigs that sometimes formed part of his establishment. Often has a canary bird been perched upon one of his shoulders and a cat upon the other. Of late years, since his scholars became so numerous, he kept less of this kind of stock: the last of his talking birds was a starling, which he presented to the lady of Sir Philip H. Durham, the Port-Admiral, in testimony of his gratitude for her ladyship's goodness in supplying some necessities of his little flock, and of the Admiral's kindness in getting employment on board ship for some of his boys.

His attempts and success in the work of education arose out of this connection. When his nephew was about five years old, he applied himself to fulfilling the office of schoolmaster to him. After a time, he thought he would learn better if he had a companion; he obtained one, then added another, and went on gradually increasing the number; and found so much pleasure in the employment, that he resolved to extend the same benefit to others whom he saw around him, in that very populous and poor neighborhood, quite destitute of instruction—the first addition to his charge being the son of a poor woman, who went about selling puddings; her homeless child unable to accompany her, being left in the open street, amid frost and snow, with no other shelter than the overhanging of a bay-window. As he became fond of the work of tuition, he gradually increased his numbers, until he at length became Schoolmaster-General to all around whose parents were too poor or too careless to provide them with other schooling; his establishment, of late years, averaging forty at a time, including about a dozen little girls, who were always placed on one side by themselves.

His humble workshop was about 6 feet wide, and about 18 feet in depth; in the midst of which he would sit on his stool with his last or lapstone on his knee, and other implements by his side, going on with his work, and attending at the same time to the pursuits of the whole assemblage; some of whom were reading by his side, writing from his dictation, or showing up their sums; others seated around on forms or boxes, on the floor, or on the steps of a small staircase in the rear. Although the master seemed to know where to look for each, and to maintain a due command over all, yet so small was the room, and so deficient in the usual accommodations of a school, that the scene appeared to the observer from without a mere crowd of children's heads and faces.

Owing to the limited extent of his room, he often found it necessary to make a selection from among several subjects or candidates for his gratuitous instruction; and in such cases always preferred, and prided himself on taking in hand, what he called "the little blackguards," and taming them. He has been seen to follow such to the Town-Quay, and hold out in his hand to them the bribe of a roasted potato, to induce them to come to school.

When the weather admitted he caused them to take turns in sitting on the threshold of his front

door, and on a little form on the outside, for the benefit of the fresh air.

His modes of tuition were chiefly of his own devising. Without having ever heard of Pestalozzi, necessity led him into the interrogatory system. He taught the children to read from handbills and such remains of old school-books as he could procure. Slates and pencils were the only implements for writing, yet a creditable degree of skill was acquired; and in cyphering, the Rule of Three and Practice were performed with accuracy.

With the very young especially his manner was particularly pleasant and facetious. He would ask them the names of different parts of their body, make them spell the words, and tell their uses. Taking a child's hand, he would say, "What is this? Spell it." Then slapping it, he would say, "What do I do? Spell that." So with the ear, and the act of pulling it; and in like manner with other things. He found it necessary to adopt a more strict discipline, with them as they grew bigger, and might become turbulent, but he invariably preserved the attachment of all.

In this way some hundreds of persons have been indebted to him for all the schooling they have ever had; and which has enabled many of them to fill useful and creditable stations in life, who might otherwise, owing to the temptations attendant on poverty and ignorance, have become burdens on society or swelled the calendar of crime.

A few years ago, when there was a vacancy in the office of schoolmaster to the National School in Green-row, he applied to the curate of the parish to recommend him for the appointment; but receiving no encouragement, took no farther steps in the affair.

He never sought any compensation for these labors; nor did he obtain any, besides the pleasure attending the pursuit, the satisfaction of doing good, and the gratification felt when occasionally some manly soldier or sailor, grown up out of all remembrance, would call to shake hands, and return thanks for what he had done for him in infancy. Indeed some of the most destitute of his scholars have often been saved from starvation only by obtaining a portion of his own homely meal.

To the lasting credit of the late Mr Pounds, it ought to be recorded, that he taught many of the boys to cook their own plain food, to mend their own shoes; sent them to Sunday schools for religious instruction, and in order to encourage them, and enable them to make a creditable appearance procured with the aid of friends, clothing, which they were allowed to put on at his house on Sunday mornings and restore to his custody in the evening. He was both doctor and nurse to his little flock; did what he could to cure their chilblains, and heal the many ailments, the cuts and bruises to which poor children are continually exposed; and in cases beyond his skill and means, procured assistance for them from others. Besides, for the juniors, he was not only master of their sports, but also maker of their playthings.

The extent and disinterested nature of these useful labors long passed almost unknown, owing

to a certain independence of spirit which hindered him from seeking aid from others. Of late, however, owing to his having applied for and obtained ready admission into the Sunday-school at High-street Chapel, for many of his pupils, his merits have been more extensively known, and he has received assistance that proved highly encouraging to him. He obtained a better supply of books and slates; several times the whole of his little flock were invited to a public examination at the Chapel school-room, and regaled with tea and plum-cake. He and his scholars were likewise included in the public dinner on the occasion of her Majesty's Coronation; except a few of the very young, for whom he provided at home, and afterward walked about with them the whole afternoon, that they might share in the enjoyments of the day, without danger to themselves, or incumbrance to others.

After a long perseverance in this course, Mr Pounds was suddenly removed by the stroke of death from the scene of his commendable exertions, on the 1st of January 1839, at the age of 72 years. On the morning of that day he went the house of Edward Carter, Esq. in the High-street, to acknowledge some acts of kindness lately received; he there saw Mr Sheaf's picture of his school, lately purchased by that gentleman, and expressed himself more pleased at finding his favorite cat holding a prominent place in it than by any other part of the performance. He took with him a little boy named Ashton, and requested some aid toward the cure of the child's sore foot, and showed specimens on a slate of the little fellow's writing and cyphering; when, on the instant of these being restored to his hand with expressions of commendation, he suddenly fell down, as if fainting; the usual means for restoration were immediately resorted to; Mr Martell, surgeon, who a few minutes before had paid him the compliments of the season, and congratulated him on his apparently good health, was promptly called in, but the vital spark was extinct. Mr Martell took charge of the body (Mr Carter earnestly desiring that all expenses of a suitable funeral should be at his charge), and accompanied it to its former abode. Here about 30 of the children were assembled and wondering what had become of their tutor. At length they saw their little companion, and said "Here comes Ashton—Mr Pounds will soon be here!" The child had now arrived, and said—"Mr Pounds is dead or else fainted." The accents reached the ear of the nephew in the upper room, who on hastening down saw the body brought in, and immediately fainted; and it was not until some time afterward that he became fully sensible of his loss, when he found the body of his beloved uncle lying, with fixed but placid countenance, extended upon the bed, insensible to any attentions he could pay to him.

The children were overwhelmed with consternation and sorrow; some of them came to the door next day, and cried because they could not be admitted; and for several succeeding days, the younger ones came, two or three together, looked about the room, and not finding their friend, went away disconsolate.

The deceased was of a most cheerful, contented and happy disposition. On Christmas eve, as was his custom, he carried to a female relative the materials for a large plum-pudding to be made for distribution among the children; and on that occasion declared that he was never happier in his life, that he had no earthly want unsatisfied, and expressed in words quite characteristic of him as a Bird Fancier, which had been one of his favorite pursuits, that whenever he should no longer be enabled to support himself by his own industry, and continue to do some good in the world, he might be permitted to go off suddenly, "as a bird drops from his perch." He was, as he had wished, called away suddenly from the continuance of his useful labors. The cause of his death was stated before the coroner's inquest to have been a sudden rupture of one of the large vessels of the heart. He has gone to await the award of Him, who said "Inasmuch as ye did it unto the least of these, ye did it unto me."

His remains were interred on the afternoon of Saturday, the 5th of January, 1839, in the burying ground of High-street Chapel, by the Rev. Henry Hawkes, B. A., who impressively called on the numerous assemblage around the grave (among whom were most of his pupils) to cherish the memory and imitate his example, by doing good to others according to their various ability. The same minister, on the following evening, delivered a Funeral Sermon on the occasion, from Matthew vi. 3, 4: "When thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father, which seeth in secret, shall reward thee openly;" in which he pointed out, that although useful and benevolent acts may often escape the notice of men, or owing to something uncouth in the mode or circumstances may be regarded with slight or even distaste by superficial observers, yet in the all-perfect view of Almighty God, who regards deeds according to their kind, not their degree, of excellence, they will assuredly meet their reward.

Psalm of Life.

BY PROFESSOR LONGFELLOW.

Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real, Life is earnest!
And the grave is not its goal;
"Dust thou art, to dust returnest,"
Was not spoken to the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.

Art is long, and Time is fleeting,
And our hearts though stout and brave,
Still, like muffled drums are beating
Funeral marches to the grave.

Lives of great men all remind us,
We can make our lives sublime,
And, departing leave behind us
Footsteps on the sands of time;

Footsteps, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
LEARN TO LABOR AND TO WAIT.

Street Beggary.

Dr Tuckerman considered the diminution of street-beggary as one of the happiest results of the ministry to which he was so eminently devoted, in our city. He observed, as he thought, a gradual decrease of the practice from the commencement of his service. He referred to it, as the end of his labors drew near, with evident delight and gratitude. And all who have had occasion to observe the ill effects of street-beggary, or indiscriminate alms-giving, must sympathise with him.

The evil still continues. And no pains should be spared to promote its ultimate extinction. We have the promise of a communication on the subject from a gentleman of great experience—and shall endeavor also to obtain permission from the publishers of "the New World" to copy into our columns, Mr Dewey's valuable sermon on Beggary which appeared in their paper last December. In the mean time, a few particulars of cases that have lately occurred in Boston may put the public on their guard.

A lady had been accustomed to give cold victuals to a lad at her door. The boy ceased to come, and a girl appeared in his stead. The question was asked, why she came? And her reply was, "Why, the boy, who used to come to your house, has gone to the House of Correction, and he told me, I had better take *his* places."

Another girl, on being remonstrated with in relation to this practice, said in self-defence, that there were four pigs at home, and she must keep them supplied with food.

Now we would ask, Is it right that children should be encouraged in these pursuits? In view of the lessons of deceit and low cunning, the habits of idleness and vagrancy, the loss of shame and character, the confusion of all ideas of right and duty, which threaten to darken their immortal souls in the morning of life, who would not earnestly plead for their deliverance from temptations that must prove too strong for their tender years, and that have already proved the ruin of thousands?

Nor is it among children only, that too great facility in procuring relief leads to imposition. The following striking case reveals the danger from which the prudence and good sense of those who give ought to protect those who ask.

There were three women, a few weeks since, living in a single room, that contained another family also. Each of the three chanced to give birth to a child within a brief interval. The occasion seemed too tempting not to be improved. One of the mothers took the children of the other two, and pretended they were all her own. The attention of benevolent ladies from all quarters was called to the case. Every thing appeared

truly pitiable; and relief was lavishly administered, till one of the visitors chanced to make inquiries of a physician who had been employed, and thus discovered the fraud.

In every such instance, let no time be lost in consulting with the medical attendant. And in all cases, where the applicant for charity is not known, or the circumstances cannot be personally investigated, let the case be referred to the office under the Saving's Bank. The tickets of the Society for the Prevention of Pauperism continue for sale at this office at the price of \$1 a dozen. And one of them presented at the office will always ensure attention to the application and such relief as is required. An individual, by putting his name and address upon the back of the ticket, can likewise receive any information upon the case that he may be desirous.

We repeat our conviction, that it is never safe, that it is often extremely hazardous, to give to those whom we do not know, at our doors. May we not be excused, in expressing our earnest desire that the measures which have hitherto served to check this social evil to some extent, may not be denied the sympathy and co-operation of the community, till all the good they aim at is secured?

Education.

We desire to give both space and prominence in our columns to the subject of Education. Several able articles appeared in the Common School Journal of last year upon the duty of every one's sending his children to the *public* schools. And while we admit the force of this obligation, we feel that it involves the further duty of doing all in our power for the improvement of these schools. On this ground every parent has a personal interest in the subject, and is bound, by the tenderest ties, to use whatever influence he possesses, in the discussion and promotion of the great interests of education. Besides, are we not all required to exercise a *parental influence* over the free schools of our community, those all-important institutions in whose right administration is bound up so much of the fate and fortune of the poor?

We are aware how many perplexities attend the question of the practical improvement of the public schools. The subject requires to be carefully approached and cautiously pursued. The schools of our land, like the establishments of other countries, have various interests connected with them, besides those which spring from the objects for which they were instituted. Still these schools are a part of the social mechanism, so to speak, and like every other part may be examined, and repaired, if that be found necessary, without hurting any one's feelings or disturbing any one's repose.

A few preparatory remarks upon the general subject may not be out of place.

The Common School Journal for Feb. 1st is devoted to reprinting a part of a late account of a very interesting individual. We quote from Mr Mann's preface to the Reprint;—

"The last Annual Report of the Perkins Institution for the Blind contains a full account, which has been prepared by the Director, Dr Howe, of that most remarkable being, Laura Bridgman, a girl who is wholly deaf, dumb, and blind, almost, if not quite, destitute of the power of smell, and has but a very faint and imperfect sense of taste. Of course, the only remaining organ of communication between her mind and the world, is the sense of touch, of which so little use is commonly made in the acquisition of knowledge. Her story is full of instruction and pathos.

"It is full of instruction, because it shows how far the skill of a teacher can go towards supplying even the deprivations of nature. This, however, is only the ordinary effect, which pupils exhibit, who are educated at institutions for the blind, and for the deaf and dumb. Ever since the time of the Abbe Hauy, it has been remarked that the blind and the deaf mutes, who had received a regular education at institutions specially provided for them, have been better scholars, both as it respects the extent and the accuracy of their attainments, than those who have been educated in the ordinary schools. The solution is obvious. It has been deemed a task of vast difficulty to educate children, destitute of either of the two grand organs of sense,—the eye and the ear, through which knowledge is usually conveyed to the mind; and to overcome this difficulty, none but the ablest teachers have been supposed competent. The ablest, therefore, both in the knowledge of principles and in the art of applying them, have been procured; they have been aided by all necessary implements and apparatus; they have not been overburdened with numbers; they have enjoyed all favoring influences from without; and, as a consequence, their pupils, even with a deficiency a senses, have surpassed others, who possessed a complement. Hence it has been often said by visitors to these institutions, that sight and hearing, although very convenient, seem not to be essential to the acquisition of knowledge in any of its departments. The true inference to be derived from the fact is this;—if able teachers, under circumstances otherwise propitious, can command such extraordinary success, notwithstanding some of the most powerful auxiliaries of nature are wanting, what might not be accomplished *under the direction of equal ability*, where all the senses exist in full perfection?

"The story is full of pathos. How intensely interesting is the thought, that here is a spirit kindred to our own, equally susceptible with ours of pleasure from all the beauties and harmonies of nature, yet to whom the green and flowery earth, the sun, the magnificence of the starry heavens, have no existence! An ocean of light flows around, but no ray enters the dark dwelling-place of her spirit; for her in vain does the dew-drop sparkle, the rainbow shine, or the aurora spread its coruscations across the face of the heavens. She hears not the affectionate tones of the human voice, nor the music of the many-stringed harp of Nature; for the roar of the thunder-cloud, or of the ocean when the storm puts forth its strength, vibrates as

powerlessly upon her ear, as the hum of an insect's wing, or the fall of a ripple upon the sea-shore. Her spirit seems a misplaced *Æolian*, waiting for the touch of a zephyr that never shall reach its living chords, and wake them to melody. Instead of all we see and hear, she is surrounded by the perpetual blackness of midnight, and she dwells in the voiceless silence of a desert;—beneath her is a barren and unfragrant earth; above, the sky is an empty vault; and she traces the boundaries of the universe with her fingers' ends. Yet she is happy. Precious and numberless as are the delights, which, like swift couriers, are forever passing and repassing, between the outward and the inward world, through the avenues of the senses, yet these are infinitely far from being the richest enjoyments which the Giver of all has bestowed. She has such a love of knowledge, that the most trivial acquisition is a luxury, which love, indeed, all children would have, were it not destroyed by mismanagement;—she has sentiments of generosity, of justice, of affection, of modesty, (which, if not one of the virtues, has been well said to be the basis of them all,) and in these she has exhaustless sources of happiness.

If there are any who are touched with compassion at the privations of this interesting child, and who would gladly contribute from their time, their labor, or their wealth, to solace her condition; let them look around in their own streets, or neighborhoods, and they will not fail to find neglected or misguided children, who are as truly shut out from innocent pleasures, from all the delights and the rewards of virtue, as is this girl from the voice of men and the light of day;—these unfortunate beings let them succor and reclaim, and at the shrine of Infinite goodness it will be a more acceptable offering, than if they could have wrought the miracle of giving eyes to the blind, or ears to the deaf."

Report on Prisons, &c.

Reports of the Inspectors of Prisons, for the County of Suffolk, December, 1840.

We insert the following extracts:—

"The law having appointed the Judges of Probate, and of the Municipal Court, and the Justices of the Police Court, to visit the Prisons of the County of Suffolk, twice every year, they proceeded to inspect the Jail, the House of Correction, the House for the Reformation of Juvenile Offenders, and the House of Industry, so far as it is used as a prison, on the first, second and third days of the present month. They inspected every room and avenue within the precincts of those prisons, and every building used for safe keeping, detention and employment, or as dormitories, or hospitals; they conversed with every inmate, and endeavored to satisfy themselves of their condition and treatment. The examination was thorough, and according to the letter of the law, as set forth in former reports, but is not repeated in this, for the sake of brevity. The prisoners were furnished with pure water in sufficient quantity for all purposes. The apartments were generally warm, and properly ventilated. The inmates said, that they were comfortable both by night and day. There were no permanent vaults in any of the rooms. The Inspec-

tors did not learn, that there had been, since the inspection in June last, any violations of law by the officers or others, or any changes in discipline, or in the means which have been practised for sometime, to promote the moral and religious improvement of the prisoners; nor have there been any alterations in the methods, or relaxation in the rules of any of these prisons, for promoting health, cleanliness, improvement, discipline, or employment of the prisoners, or in the accommodation and comfort of the buildings, in any respects, other than what will be particularly noted under the different branches of this report.

THE JAIL IN LEVERETT STREET.

During the mild season of the year, no jail is more comfortable than that in Leverett Street. Although it is constructed with great regard to strength, and it is very safe, yet it is defective by reason of the facility with which the prisoners may communicate with each other, although confined in different apartments and stories of the prison. During the severe cold season, it is found to be very difficult to keep the cells, the walls and floors of which are of stone, supplied with heat sufficient to make the prisoners comfortably warm.

The health of the prisoners has been good since the inspection in June last. Whenever medical attention has been required by individuals, it has been promptly rendered by Dr Otis, the attending Physician. It is undoubtedly a defect in the construction of this Jail, that it contains no suitable Hospital for the sick. The law provides for the temporary removal and return of prisoners affected with contagious sickness; but there is no provision for other cases; which is, occasionally a source of individual suffering and of just complaint.

THE HOUSE OF INDUSTRY.

At the semi-annual visitation of the House of Industry, on the 2d of June last, three persons only were in confinement under sentence of Court. They were sent there by the Police Court, as common drunkards. Since that date, twenty-two persons have been sent there by judgment of the same Court, of whom eight remained in confinement on Dec. 3d, 1840, when the inspectors made their visit.

The class of persons usually sent to this House, by the Courts, are generally vagabonds, and vagrants, and other offenders, who from peculiar circumstances, would be both unprofitable and troublesome in the House of Correction; such as women with young children, or expecting to be confined, cripples, and others laboring under any physical disability, which make it inconvenient and improper, that they should be sent to a place, where they would be confined to a laborious employment, and subjected to a rigorous discipline. Confinement in the House of Industry is free from any objection of this kind; and makes longer terms of imprisonment consistent with humanity, and beneficial to the public. Very short terms of confinement either in the House of Correction, or in the House of Industry, are of little benefit to the establishment, or to the offenders themselves, for it requires time to bring their minds to submission, and for them to become able and willing to work to any advantage. Generally, when persons have surrendered themselves to habits of vagrancy and dissoluteness, it requires almost a new creation to restore them to the love and practice of useful labor.

THE HOUSE OF CORRECTION.

This establishment may well compare with the

most celebrated penitentiaries in the United States, for the convenience of its structure and internal accommodations, and for successfully carrying into effect the ends of punishment.

The Inspectors were gratified with the general appearance of the convicts, both male and female. They were diligently engaged in their several occupations, and were healthy, clean, and contented.

Upon the day of this inspection, there were in confinement 138 males and 133 females.

BOSTON LUNATIC HOSPITAL.

The Boston Lunatic Hospital was originally incorporated "for the reception of insane persons not furiously mad," (Act of 1839, Chap. 131,) but by a subsequent act, it is declared, "that any person who is insane, not being furiously mad, and either chargeable or likely to become chargeable to the City or the State, or who being furiously mad, has his legal settlement in and is chargeable to the City," may, on application, and after due inquiry, be committed to this Hospital, (Act of 1840, Chap. 79.)

The Inspectors report, with satisfaction, that at this visit, they found the Hospital, throughout all its divisions and apartments, distinguished for order and neatness. The patients seemed to be under control, which was more gratifying, as it appeared to be both natural and unrestrained.

The diseases of the mind, in proportion as they have attracted the attention of medical professors, have been found to be controllable by judicious treatment, like other diseases incident to the human system. The old methods of incarceration, manacles, and of personal severity, have given place, except in extraordinary cases, of rare occurrence, to mild and reasonable applications, which are followed by the happiest effects. The patient is made to understand, that his disease is mental, and requires an appropriate treatment. He soon learns to repose confidence in his physician, and to feel attachment to him; which adds much to the efficacy and success of every moral and medical application used for his relief.

As soon as the mental delirium, or first paroxysm is over, and the mind has partially recovered its natural state, it is most desirable to furnish the patient with occupation, active or sedentary, serious or gay, suited to his fancy, calculated to divert his mind from brooding over its particular malady, or cause of aberration, and to introduce a new train of interesting thoughts. The skill of the Physician, and the benevolence of the Board of Directors, and of all who take an interest in the success of the Institution, will be manifested in providing, for this purpose, mechanical and musical instruments, books and other objects of interest, suited to attract attention, and to furnish amusement to the inmates, according to their various disposition and taste."

The Report upon the House of Reformation is reserved for a separate article in our next number.

Notice.

"*The Law of Christ,*" Mr Fox's Sermon to Children.—Four thousand five hundred copies of this discourse have been printed since December as a juvenile tract. The edition is nearly exhausted. The remainder may be obtained of William Crosby & Company, at one dollar per hundred. And all the tracts hereafter published for the Warren Street Chapel may be found at this store, No. 118, Washington Street, Boston.

Catholic Missions.

The Christian Watchman of our city says,—
 "As we endeavor to keep our readers apprised of the progress of events in connection with the missions of the various societies in our own and other countries, it may be gratifying to take an occasional glance at the operations of the papists. In the *Missionary Herald* for January, we find an article translated from the French, in the '*Annales de la Propagation de la Foi*,' for May, 1840. The centre of the operations of the Society, of which the '*Annales*' is the organ, viz. the '*Society for the Propagation of the Faith*,' is in Lyons, in France.

Appended to the following statement, which appears in the form of a report, is a statement of the receipts and appropriations for the year 1839. The total receipts amount to 1,895,682 francs; making with the amount remaining in the treasury last year, a grand total of 2,340,017. The appropriations for the year amount to 1,537,075.

Estimating the franc at three sixteenths of a dollar, this grand total of means at the disposal of the society amounts to 438,753 22. Besides this, the Propaganda at Rome expends a large amount annually, in the education of youth of various nations for missionary service, and funds are derived from other sources for the same general object."

The following passages from the Society's Report shows that they regard their enterprise with commendable enthusiasm.

"When, eighteen years ago, a few obscure Catholics met for the first time, brought together the humble alms gleaned from their workshops and their counting-rooms, and finding themselves in possession of about 22,000 francs, instituted '*The Society for the Propagation of the Faith*, in favor of Missions in the Two Worlds,' human wisdom might certainly have shaken the head and pointed the finger. As for themselves, they believed they were doing a work which God would not refuse to bless, inasmuch as it implied charity, humility, and trust in him; for the smallness of the offering showed a pious zeal which knew not now to wait, and a feebleness too evident to be mistaken; while at the same time, by the immensity of the work which is left for him to do, it pledged, so to speak, the honor of that invisible Associate, whose aid they challenged. They remembered, the oil of Sarepta and the five loaves in the desert, and they believed that the time would come, when they should be permitted to give bread to the wandering multitudes who listen the word, and to cool the lips of the new prophets who proclaim it. The pecuniary accounts for several years past have shown that their hopes did not deceive them. That now submitted will confirm the pleasing fact.

"France, having never intended to monopolize this work, satisfied with the privilege of commencing it, now considers herself honored in the emulation of neighboring nations. The Sardinian States already rival us, and will soon surpass us in the proportion of receipts to population. Central Italy follows closely on the Sardinian States. Like them, she has doubled her last year's gifts. The addition of the kingdom of the Two Sicilies, of which we have received the first pledges, completes the co-operation of that peninsula. Belgium

and Switzerland continue their progress. Bavaria, which has lately become the prop of the Catholic religion in Germany, subscribes a decisive amount, and the Rhenish provinces follow her example. On the other side, does not the forwardness of England seem to presage the approaching reconciliation of the Isle of the saints? And then, with what emotions we receive the tribute of Ireland? Poor and venerable church! She now carries on, in union with us, that missionary work in which she has always been engaged, sending St. Gall and St. Columban in times past to barbarous Europe, as now she furnishes bishops and priests for the icy coast of Newfoundland and the unpropitious climes of Australia. Portugal has tripled her offering. That of Spain is but the widow's mite; but that widow, crowned with so much glory, will not forget us when better days shall shine upon her. Thus the same nations which marched in company, seven hundred years ago, under the banner of Christ, to conquer the infidels, are now rallying for the mental combat of modern times; they will be joined by auxiliaries that their fathers never knew; the islets of Greece and the cities of Anatolia, take place in the ranks; and from the furthest east, Pondicherry, Madras and Calcutta, answer to the call of the drum. Moreover, depressed christian communities unite with the countries that aid them, in sustaining the work; they experience the joy of giving, while the embarrassment of receiving is diminished; the proportion which their gifts bear to each other, disappears in the fraternal blending of the whole. The newly converted Pariahs of Hindostan, save by retrenchment from their meal of rice, the alms which are destined, perhaps, to ornament an altar in the hut of the savage of Missouri. The penny of the Arab pays the ransom of the confessors who suffer in the prisons of Cochin-China. These are not visions of the fancy. Lately, one of the native chiefs of Algiers, called by his countrymen, "*The Great Serpent of the Desert*," associated himself with nine neighboring shieks, to form the first band of ten in the province of Constantine. Thirty poor children, received into the asylum at Leghorn, offer the tenth part of their weekly income. The fishermen of Genoa contribute in advance, the uncertain product of their labors. And meanwhile, the same treasury that contains the savings of the servant and the day-laborer, receives also the price of the most honorable services; rich estates tax themselves nobly for its benefit, and we know what princely hands have rejoiced to drop into it a little gold. Seven hundred thousand persons thus perseveringly unite their sacrifices and their prayers. The '*Annals of the Propagation of the Faith*,' of which ninety thousand copies are printed in seven different languages, circulate periodically through this vast family, and keep up something like that unity of heart and soul which reigned in the '*Upper Chamber*' at Jerusalem."

Monument to Linnæus.

The Foreign Quarterly for Oct. 1840, states that "the municipality of Reichstag, Sweden, the town in which Linnæus was born, has bought the estate on which the great naturalist first drew breath, and has decided on laying it out as a botanical garden. M. Huerlin has also engaged to erect a simple monument upon the spot." Would that the illustrious dead were always honored with similar reference to the pleasure and advantage of the living."

Benevolent Associations.

THE SEAMEN'S AID SOCIETY, of Boston, have just published their Eighth Annual Report. It is from the pen of Mrs Sarah J. Hale, and contains a great deal of valuable information upon several important points to which we shall take the earliest opportunity to revert. We have room at present merely for the following very gratifying intelligence:

"The result, then, of our eight years' experiment is this:

Given in charity, - - - -	\$1699 29
Paid to workwomen, - - - -	9649 10
Expenses of school, - - - -	1844 61
Expenses of Mariners' House, -	2044 00
All other expenses, including rent of store, printing Reports, &c. -	2609 94
Making the sum total of all we have distributed and paid, - - - -	\$17,846 64

We have received from the public in the same time, from every source, donations, subscriptions, profits of Fairs, &c. the amount of - - - - \$16,443 86

Showing that we have distributed, over and above the sum we have received, 1410 10

Moreover, we have now on hand, in cash, clothing at cost, and other property, to the amount of - - - - 8631 58

How is it that we have thus distributed more than we have received, and yet have accumulated? Simply because we have given *work*, and not *money*, in charity. The money, nearly *ten thousand dollars*, paid to our industrious women, has been *earned* by them; we have received back its worth in their needlework, which we have sold; and thus it is that we have been able to do so much for the school and the Mariner's House.

Had we distributed, year by year, the money entrusted us by the public, without requiring any co-operation on the part of the recipients, would they have been as comfortable, as improved, as they now are? Would they not rather have been, as a class, more indolent, ignorant, helpless, and degraded? We have incited them to honest efforts, and they have found those efforts rewarded. Herein is the secret of all true happiness, all worthy advancement in knowledge and goodness. As proof of this real advancement on the part of our poor, will it not be sufficient to state that, for the last three or four years, scarcely a family whom we assist with work has asked for alms; never, except in sickness. And not only do they support themselves, but they are actually assisting others. A benevolent association, "The Bethel Relief Society," has lately been formed, under the care of Mrs Taylor, the object of which is to assist *sick and destitute seamen*; and quite a number, over twenty, of our workwomen have engaged in this charity. They are no longer poor, for they have something to give."

And who does not sympathise with the following

*This sum does not include the amount received from sales at the clothing stores, because that sum was not given only paid in to be again paid out for cloths and goods, We have taken in our stores about *forty thousand dollars*.

sentiments, which close the Report?—"And now may not this Society reasonably rejoice in what they have effected, and cherish the hope of doing much good in the next eight years? Every thing is going on well; the Clothing Stores, Mariners' House, School, all are prosperous. The last has an invaluable teacher, and we may say, with truth, that our superintendents are among the excellent of the earth, capable, faithful, disinterested, and pious. The Rev. Mr Taylor devotes himself to the work with unwearied ardor, assisting with his counsel, encouragement, and prayers. The favor of the public has never failed, nor our funds ever been deficient. Besides a considerable stock of goods and garments on hand, we have ready money in the treasury, sufficient for the present, and several thousands in expectation, and we owe nothing. Oh! yes, we owe for every thing; we owe our fervent thanks and gratitude to the Most High, who has thus blessed our feeble efforts; and to Him let us give all the praise."

MEETING OF THE DELEGATES OF THE BENEVOLENT SOCIETIES OF BOSTON. The meeting for this month took place on the 9th ultimo, and was very fully attended. After reading the Reports of individuals relieved by several of the Societies, the general subject of the Delegates' Meetings was discussed. An excellent spirit appeared to prevail among the Representatives of the Societies present. With a view to increase the usefulness of the institution it was decided to have regular subjects of discussion provided. On motion of Mr Howe, one of the Ministers-at-large, the question of street-beggary was assigned for the next meeting. Several cases of imposition were reported. The members then adjourned to the Second Tuesday in March. We cannot but express a hope that all the future meetings will be equally well attended.

WARREN STREET CHAPEL. The fifth anniversary of the opening of the Warren Street Chapel was celebrated at that building with appropriate services on Sunday evening the 31st ult. Dr Channing delivered the sermon. His discourse treated in the first place of large cities—and passed in the next to a noble eulogy of the late Dr Tuckerman. The whole will soon be published, with additions from the same hand, completing the eulogy.

SUFFOLK STREET CHAPEL. The anniversary service at this institution took place on Sunday evening, the 14th ultimo. Rev. E. T. Taylor addressed the parents; Mr Lincoln, the superintendent of the Sunday School, the children; and Rev. J. F. Clarke the teachers. The house was well filled. And the friends of the Chapel have occasion to rejoice in the success which attends the steps of its conductors.

HOWARD BENEVOLENT SOCIETY. The annual sermon before this society was lately delivered by Rev. William Hague. We are happy to learn that the discourse, which was an able treatise on the relief and prevention of poverty, will soon be published, and shall endeavor to furnish our readers with an abstract of it in our next number.



Office of the Society for the Prevention of Pauperism,

Under the Savings Bank, Tremont St.

The public are respectfully informed that Domestic of every description may be obtained without expense, by calling at the above office. Small girls for Nursery and Parlor work, are daily applying for situations. The names of a number of women, residing in different parts of the city, are on the books, who would take in washing, or go out by the day, to wash and iron, or clean house, &c. Many of these are poor widows with children, and it would be a deed of charity to employ them.

Persons wishing for Lads in families, offices, or stores,—for apprentices, or on farms in the country, may here be accommodated. Men may likewise be obtained for day-labor, working in families, driving carriages, farming, gardening and various other kinds of employment.

Office open from 9 to 1 every week-day.

Publications of the Warren Street Chapel.

The subscribers have for sale the following works, published for the benefit of the WARREN STREET CHAPEL.

The MEMOIR of JAMES JACKSON, JR.

The GAME OF LIFE; a Sketch by Moritz Retzsch.

The MEMOIR of NATHANIEL BOWDITCH; prepared for the Young.

Of this last, the Salem Gazette says:—"We most cordially recommend this beautiful memoir of one of the truest and best of men to all who delight to contemplate human virtue, and to promote it in the world. Written in a style of charming simplicity, so appropriate to the pure character and the active and genuine virtues exhibited, and published in a very handsome and attractive form, this excellent work cannot fail to be generally sought and read, especially in this community, where Dr Bowditch was so truly loved and respected, and where his talents and virtues are so justly appreciated. It is a beautiful little volume for a New Year's gift, whether to the young or those of maturer age, for the admirable portrait it presents will never cease to be delightful and precious to every one who aspires to moral and intellectual improvement. It is rare, indeed, that a work of such intrinsic and permanent value is given to the world."

Also—"The LAW OF CHRIST;" a Sermon to Children. By Rev. Thomas B. Fox, of Newburyport. Price one dollar per hundred.

WILLIAM CROSBY & CO.
118 Washington Street.

The Monthly Miscellany of Religion and Letters,

EDITED BY REV. EZRA S. GARNETT,

Is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at \$3 per annum.

Each number contains numerous Original Articles—a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—

Rev. H. Ware, jr., D. D.	Rev. Dr Dewey,
Rev. Dr Parkman,	Rev. C. Stetson,
Rev. A. P. Peabody,	Rev. C. Palfrey,
Rev. E. B. Hall,	Rev. G. E. Ellis,
Rev. John Pierpont,	Rev. W. H. Furness,
Miss Lee, author of 'Three Experiments of Living,'	
Miss Park, author of 'Miriam,'	
Rev. R. C. Waterston,	Rev. T. B. Fox,
Rev. S. Osgood,	Rev. C. Robbins,

and many others. Every endeavor is made to render the work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

☞ The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established nearly two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington Street, Boston.

WANTED—Men to solicit subscribers to the above work.

WILLIAM CROSBY & CO., PUBLISHERS, BOOKSELLERS AND STATIONERS, No. 118 Washington Street...Boston,

Keep constantly for sale, a large assortment of School, Theological, Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationery of all kinds, Drawing materials, and all the articles usually found at such an establishment. Connected with the above is the

Boston Circulating Library,

containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published.

W. C. & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday schools and Juvenile Libraries. Also, all the different Text Books and Catechisms used in Sunday Schools. Particular attention paid to furnishing Sunday School Libraries.

Orders from Clergymen or others, for Theological, Juvenile, or Miscellaneous Books, will be punctually attended to:

THE JOURNAL

OF

THE MINISTRY AT LARGE.

NUMBER 2.

CONTENTS.

	Page		Page
To our Friends,	17	Biography of the Benevolent.—Montyon and Franklin Society,	25
The Press,	17	Begging Impostors,	27
'The Rights of the Poor,' a Sermon before the Society for the Prevention of Pauperism, Jan. 17, 1841, by Rev. T. M. CLARK,	17	Temperance and Health,	27
Remember the Poor,	20	Doing good to the Poor,	28
Christianity in the Roman Empire,	20	House of Reformation,	28
The Past,	21	Russia,	28
Napoleon and the Poor,	22	Ladies' Depository,	29
The Pauper's Death Bed,	22	Domestic Economy,	29
Apprentices and Operatives,	22	Intelligence,	30
		Notices.	32

TERMS.—The "Journal of the Ministry at Large" will be published, by WILLIAM CROSBY & Co., on the 15th of each month, in 16 octavo pages and double columns, at One Dollar a year, payable in advance. C. F. BARNARD, Editor.

BOSTON:
WILLIAM CROSBY AND COMPANY,
113 WASHINGTON STREET.

JOURNAL OF THE MINISTRY AT LARGE.

VOLUME I.

BOSTON, MARCH 15, 1841.

NUMBER 2.

To our Friends.

In proceeding to issue another number of this Journal with a view to the practical illustration of our intention and desire, we may be allowed to call attention to the following pertinent passage from Book III. vol. ii. of Leiber's Political Ethics. And all our labors will be amply rewarded should they tend to remove the ignorance here referred to.

"Many persons are not struck either by the characteristic form or even color of things. The surprising and admirable connexion of a chain of causes and effects, can be laid before them without eliciting their inquiry. Nothing which constitutes the frame work of society, and gives it its peculiar character, attracts them; they do not ask in what relation the tiller of the ground stands to the owner of the soil; how the taxes are decreed, assessed and levied; what are the pastimes of the people; how often they eat meat in a week; what their standard of comfort, their habits of cleanliness are; in what relation their religion stands to their morality or practical life; whether the people read or not, and what. Still less do they inquire into the the most important institutions, and how they became such. They never look, as Bacon calls it, "abroad into universality."

The Press.

BY MRS. ABDY.

Oh! the wondrous Press has a magic sway
In its great and giant force,
To the east and west it bends its way,
And it takes o'er the seas its course;
Gay dazzling stores may the good ship fill,
In the pride of vain excess,
But it boasts a treasure more precious still,
In the wealth of the mighty Press.

The son of genius, unsought, unknown,
May his heaven-born themes pursue,
Their brightness gladdens himself alone,
For his friends are far and few.
But see, in the ranks of fame he stands,
Lo! thousands his lays possess,
And his name is blazoned in distant lands,
Through the aid of the mighty Press.

The poet's numbers, the scholar's lore,
Cast their radiant spell o'er all;
Those strains are coned in the cottage poor
That enchant the lordly hall:
And the Book more holy than all besides,
Which alone can truly bless,
To the heathen shines as a lamp and guide,
By the power of the mighty Press.

Alas! that a scene so bright, so dear,
Should a dark reverse disclose;
Alas! that a boon so great, so dear,
Should be ever linked with woes;
But the lawless doctrines of men profane
To the world their guile address,
Proving to thousands a snare and bane,
Through the sway of the mighty Press.

Yet the summer-sky has its wintry doom,
And the rose reveals a thorn,

And evil must ever mix with good
In a race to evil born;
We must bear the pangs of a thwarted will
Where we fondly hoped success,
We must sigh o'er the mass of social ill,
Diffused by the mighty Press.

Yet the light of Faith let us humbly seek
To illumine our dangerous road,
Let us deem all knowledge poor and weak
That would lead our hearts from God;
Then may we welcome instruction's tide,
As it flows our land to bless,
And greet with unmingled joy and pride
The gift of our glorious Press.

'The Rights of the Poor.'

(Concluded from page 3.)

III. Again, the poor are wronged, when the rich use the power, which money gives them, to stint the laborer in his wages.

It seems, in our view, to be a self-evident principle, that the poor, who are able to earn wages, are entitled to such compensation, as will enable them, with proper economy, not only to procure a comfortable subsistence, but also to accumulate something. But is there not, especially in our large cities, a portion of the community, who are not allowed this right? I refer more particularly to the large class of females, who—either because the husband and father is in his grave, or, so far as his family are concerned, in a worse condition than if dead—are thrown upon their own resources for a living. Now there are but few kinds of labor, which they are able to perform—and this strange principle seems to have been universally adopted, that a *woman* or *girl* shall receive less wages, for the same work, and the same amount of work, and the same amount of work perfectly done, than a man may have. And, in general, how pitiful the stipend, which the only work the female is able to perform, secures to her! How unremitting and close must be her application, to earn bread and clothing and a shelter! How precarious her support, should sickness lay its blighting hand upon her—sickness, to which her assiduity and close confinement peculiarly expose her? What is to be her refuge, when old age shall creep on, and she be taken from her grinding at the mill?

There is such a class in our cities, and their condition is more pitiable than most men suppose.

The flowers bloom in spring-time, but not for them—the birds sing their matins and vespers on every tree-top, but the music is not for their ear—the south wind comes over the hill, laden with fragrance, but it fans not their furrowed cheek—spring and summer and winter they must pass, pent up in a close and dreary room, plying their work from morning till midnight, to make the rich man richer. There is no social family board for them, enlivened with innocent and healthy cheer: they eat their food in silence and haste, that they

may speed to their toils again. And, year by year, they toil to make the sons and daughters of fashion look gayer than the lilies of the field, who themselves, like the lilies, "toil not, neither do they spin;" while the laborer has hardly time to keep her own homely attire in decency and order.

"We speak that we do know, and testify that we have seen." Now I ask, did God mean that a large class of his intelligent creatures should be obliged to spend all their time and waste all their strength, in caring for the necessities of the body? I do not believe it. When he gave to those creatures reason and an understanding, faculties capable of moral and intellectual improvement, He intended that those powers should more or less diligently be cultivated; and it is robbing the poor of their rights, to deny them the opportunity to do this.

Let us look at another picture in this connection—a picture, which I trust is not often realized in our community, but which, alas! is sometimes looked down upon by the morning sun. There comes to the powerful and avaricious, a poor man, who must earn enough before sundown, to buy bread for his children, or those children must go hungry to bed. He looks at that poor man, and he sees that he has strong sinews and well-knit limbs, and he infers that he will be able to earn his wages. He looks at him, and sees his destitution, he marks how the tear dims his manly eye, while pleading the necessities of his family,—he observes how that iron frame trembles, while telling how the cries of his hungry little ones broke his last night's rest,—and what is the intent of his careful inspection of that poor man's want? That he may know how far to carry his relief, and how liberally to supply his wants? Oh no! he is calculating how cheaply, that man's necessities will drive him to labor—he looks upon the poor, as so much material, which he may use, to make himself richer—there is no spirit of sympathy living in his bosom, to which sighs and groans and tears can appeal—sighs and groans and tears are, to him, only so much capital, upon which he may trade to advantage! Is there no robbery committed? Are not the *just rights* of the poor wrested from him?

But there are those of the able-bodied poor, who, by various causes for which they themselves are not to be blamed, are even prevented from earning a bare support: perhaps they are strangers here, and do not know in what quarter to apply for labor. Now, it is one great object of the Society in whose behalf I appear, to furnish situations for such; and how far they have succeeded in the execution of this design, let the following extracts from their last Report decide.

"This society has marked out for itself a sphere of operation, somewhat different from that contemplated by kindred associations, no less benevolent in its design, and, as it is hoped, not less beneficial in its results. The amount of good, which it has been the means of effecting, or the evil it has averted from those, who have been aided by its operations, it is impossible to calculate, and, perhaps, will never be fully ascertained, until the

great day of accounts. To be instrumental in saving individuals, and possibly whole families, from sinking into a state of helplessness and abject dependence,—to save from beggary, from becoming burdensome to the community, from plunging, in despair, into habits of indolence, vice and wretchedness, by encouraging the disheartened, advising and warning the unwary, furnishing employment for the unemployed, and thus enabling them to respect, support and save themselves, is worthy of an effort. And these are the objects which we have marked out for ourselves,—how far they have been accomplished, cannot be certainly ascertained; but there is reason to hope, that the labors to this effect have not been in vain.

"The business in the office, for the past year, has been much greater than in any previous year, since the formation of the Society. Your agent has spent the usual time in the office,—from nine to one o'clock. In fair weather, it has generally been filled, and sometimes to overflowing, with applicants for employment, for domestics, or for relief. During the year, ending with this day, 1706 persons have here obtained situations for employment, comprising males and females of various descriptions and ages, from ten, to fifty years. Of these, 1384 were foreigners,—322 Americans, and 23 colored persons. Boys and girls under the age of fifteen years, 140. Of the whole number, 555 were furnished with situations in the country. It will be perceived, from this statement, that by far the greater part of those provided for, as above, are foreigners, many of whom had but recently arrived to our shores,—strangers and destitute, without friends to aid or to counsel them, and some of them, but for the patronage of this society, might, through discouragement, become nuisances in the community, and chargeable to the city.

"Applications at the office are constantly increasing, as the establishment becomes more extensively known. And it is not a little surprising, that so few, even in the city, are as yet made acquainted with its existence, although it has been in operation for five years. Scarcely a day passes without having some callers who express their astonishment that they had but very recently heard of such an establishment. Which renders it obvious how very easily the business of the office, if thought desirable, might be greatly extended, by taking some pains to inform the public more generally of the existence and object of the society. This might be done, by inserting notices in the newspapers in the city, and in some of the principal towns in the country. Many of our best female domestics come from New Hampshire and Maine; and great numbers of them come to this city by water. The keepers of Intelligence-offices, as I am informed, are in the habit of visiting the steam-boats and coasting-vessels from that quarter, as soon as they reach our wharves, to secure the females of this description, who may be on board, to repair to their offices for places. How far it might be advisable to post up notices of this society, in the cabins, or some other conspicuous places in those steamers and coasters, may be suggested for consideration. And it is very desirable that

farther methods be devised, to procure more employment for laboring men, and suitable situations for boys, either at trades, or on farms, who are frequently calling for that purpose.

"The afternoons have generally been spent, by your agent, in visiting the families, in the various parts of the city, who apply for relief. Their situations, circumstances, habits and wants are inquired into and ascertained, as far as possible, and their cases, if found to require direct assistance, were made known to the overseers of the poor, to the officers of charitable societies, or to benevolent individuals, from whom supplies are obtained."

It is not many weeks since a mechanic from a neighboring city, being thrown out of employment, came to Boston, a stranger to all our citizens, in search of work. Not succeeding, he found his way to my door, pennyless, and not knowing where to turn for food or shelter. A small sum of money was placed in his hands—and in a day or two he returned, pennyless and without work as before; one dollar had been expended for his support, and the other and only dollar left, had been taken from him at an intelligence office, in payment for information, or pretended information, which profited him nothing. Similar cases are of daily occurrence—can any man doubt or fail to perceive the utility of the society, whose doings have just been related?

IV. But there are those who cannot labor, and our proposition is this: Every honest man or woman, who is incapacitated for reaping the usual rewards of labor, holds a just *claim* upon society, for a comfortable support. If such a person suffer, for want of shelter, clothing or food, in a country which is competent to the maintenance of its inhabitants, there is *blame* at some one's door. If I have a superfluity, and my neighbor has nothing, and can by his own exertions earn nothing; though in law the thousands I may call my own are mine, in equity, a certain share belongs to my perishing neighbor. He has a *right* to it, not that he may wrest it from me by violence, but that I must willingly yield it to him, or be written down guilty in the registry of heaven.

God has so constituted the world, that it is competent to the supply of the physical necessities of its whole population. All then have a right to claim support from its productions. If men have the ability to *earn* their own share of its wealth, and will not use that ability, they forfeit their claim to support. But if they have not this ability, they have an equitable claim for support from those who have enough and to spare.

The great practical question is, how shall this claim be met?

It cannot be fully met by legal or municipal enactments. There are insurmountable impediments in the way of a perfect adjustment of this claim through process of law. There are two points where the law can interfere—it can operate either upon the final cause, or upon the final results of pauperism—i. e. it can interpose its power in preventing certain of the most prominent causes of

poverty, or it can provide refuges for the last extremes of poverty: between these points, it cannot well interfere. It can close the dram shop, where pauperism usually begins, and it can build the almshouse where the dram shop usually closets its victims at the last. Would that it were as energetic in doing the former, as it is prompt and liberal to accomplish the latter. Where the law expends one dollar in the work of prevention, it saves a hundred in the work of cure. Does any man doubt, that the sixty or seventy thousand dollars per annum, which this city appropriates to her public schools, in the end, are not an economical expenditure? And if it were practicable, to expend the same sum in endowing a ministry-at-large for the poor, in closing the dram shops and gambling houses, and providing the means of innocent amusement and intellectual culture for the great mass of our poorer citizens, would it not be as economical an expenditure?

But, even if the law could effect all this, the full claim of the poor would not be met; for there are causes of poverty, over which man has no control. And let the law do its utmost, in the erection and endowment of almshouses, there is still a claim left unnoticed. "God setteth the solitary in families," and the maimed or decrepid father, with his dependent wife and helpless children, has a right to claim support, and still retain in all its integrity, the blessing of a home, a distinct and separate fireside. The family relation is an ordinance of God; and, in the name of God, we pray that those, who are capable of estimating its value, may not be deprived of its blessings, because of their misfortunes. But the law cannot lay its hand upon the superfluity of the rich and appropriate it to the relief of the destitute.

It is equally clear, that the claim of the virtuous poor cannot be fully met, by leaving the work of charity to be accomplished by the unsystematized and chance exertion of individuals. The monies given would be unequally distributed; the relief of the destitute would be determined too much by mere impulse; the whole wants of the community would never come to the light, and while one poor man received so much assistance, that his self-reliance would be fatally impaired, another would be starving for want of aid.

It then appears that complete relief can be effected, only by a *systematic combination* of effect. It seems to us, that the arrangement now existing in this city,—perfected and fully carried out, and properly sustained by the contributions of the rich,—would accomplish the great end in view, so that all *physical* suffering of the poor, so far as occasioned by the want of food, clothing or shelter, would cease from amongst us.

It is indeed true, that this would be far from bringing men to an equality, in their respective advantage and opportunities of happiness; there are trials in poverty, which a tight roof, a warm coat, and a plentiful board are far from allaying. The poor man, fed, clothed, sheltered, is a poor man still; poor in his facilities for enriching his mind—poor, in the prospects he can hold out to his children—poor, in the burden of that feeling of depend-

ance which he can never shake off—poor, in wanting the ability to stand up in support of the great moral enterprizes of the age. But the least that we can do, is, to take from that unfortunate child of sorrow, the pangs of hunger and cold,—the least that we can do for his children, is to give them a covering for their nakedness.

In view of this whole subject, I now appeal to principles of equity, and urge the just claim of the poor upon you for support. You may reply, "I certainly may do what I will with mine own: the law gives me supreme control over the estate which I hold." I know that it does, but remember, that while the law makes you, in a certain sense, the owner of that estate; there is a higher law which makes God its owner, and that law recognizes in you only a tenant at God's will—at liberty, while you have possession, to enjoy the harvestings of the estate, but at the same time it subjects you to certain restrictions. And one obligation, which as God's tenants, you are under, is that of feeding the hungry and clothing the naked.

Or shall I appeal to sympathy in behalf of the poor? You may reply, "If they have a heavy lot laid upon them, they have strength given them to bear it: they get used to their condition, and if they have never known a better, they probably see little to mourn over in their peculiar position; looking at their situation from the eminence on which we stand, it indeed seems bad enough, but where habit accustoms men to privation, they soon forget that they suffer privation."

I know that the mind may sink down into a kind of sullen acquiescence with almost any lot. I know that strength is sometimes given men to bear the scorplings of the martyr-pile,—but would you be the men to light that pile, because the sufferer might possibly sustain the torture in patience,—or would you be the men to stand tamely by and see the poor wretch, because he is patient, burn to death?

But the poor *get used* to poverty! They get used to the icy winds of a winter's midnight, and though the mother's tears freeze upon her cheek, as she listens to her moaning children, who cannot sleep for the cold, she is so used to such tears, that she ceases to feel suffering—it is a habit of hers to weep, and as she has never known any thing better, she sees little to mourn over in her peculiar condition!

O! it is a sad experiment this—of *getting used* to freezing and starvation! It is a "peculiar position" indeed to have a family dependent upon a poor man for daily bread, who cannot dig, and finds it all in vain to beg! God defend us from any such experiment! martyrdoms!

My Christian friends, it may be thought, that you are called together, to consider the cause of the poor, with very great frequency. But we do not ask alms for the poor any oftener than the cry of anguish comes up from the dwelling of the destitute. "The poor shall never cease out of the land," and therefore we shall never cease from asking you, "to give bread to the hungry, and to cover the naked with a garment." And if you will not hear our prayer, all that I can say, is, "God grant that you may never know what it is to have a cold

hearth-stone and an empty table; God grant, that your children may never cry for bread, and there be none to help them!"

Remember the Poor.

Remember the Poor!

It fearfully snoweth,
And bitterly bloweth;
Thou couldst not endure
The tempest's wild power
Through night's dreary hour,
Then pity the poor!

Remember the Poor!

The father is lying
In that hovel dying
With sickness of heart.
No voice cheers his dwelling,
Of Jesus' love telling,
Ere life shall depart.

Remember the Poor!

The widow is sighing,
The orphans are crying,
Half starving for bread:
With eagerness speed ye
To succour the needy,
Their helper is dead!

Remember the Poor!

The baby is sleeping,
Its cheeks wet with weeping,
On its mother's breast;
Whose cough deep and hollow
Foretells she'll soon follow
Her husband to rest!

Remember the Poor!

To him who aid lendeth,
Whatever he spendeth
The Lord will repay;
And sweet thoughts shall cheer him,
And God's love be near him,
In his dying day!

Christianity in the Roman Empire.

(From Ranke's History of the Popes.)

The following brief extracts may serve to illustrate the philosophical cast of Ranke's noble History. They are taken from the commencement of the History, and form a part of the author's view of the providential auspices under which the Gospel was introduced into the world.

"If we survey the ancient world in its remoter ages, we find it peopled with a number of independent tribes. They dwelt around the Mediterranean Sea, spreading from its coast to the interior as far as it was known; severed by various divisions; all originally confined within narrow boundaries; all in states of peculiar character and institutions. The independence which they enjoyed was not merely political. Every country had given birth to a religion of its own.

"This aspect of things was totally changed by the ascendancy of Rome. We see all the self-governing powers which filled the world, bend, one

after another, before her rising power, and vanish. The earth was suddenly left void of independent nations.

"Independence fell; but with it fell the bonds of narrow nationalities. Nations were conquered, but by the very conquest they were united, incorporated. As the empire was called the world, so its inhabitants felt themselves a single connected race. Mankind began to be conscious of the common bonds which united them.

"At this stage of human affairs, Jesus Christ was born.

"His life was humble and obscure; his occupation, to heal the sick, to speak of God to a few of his brethren, who did not always understand him, in hints and parables; he had not where to lay his head: but earth has seen nothing more innocent, or more powerful, or more sublime, or more holy, than his conversation, his life, and his death. In all his discourses breathes the pure breath of God: his words according to the expression of Peter, are the words of eternal life; the race of man has no tradition which can come into the most distant comparison with this.

"If the national creeds had ever contained an element of true religion, that was now entirely obliterated; they had no longer a meaning; in Him who united the divine and human natures, appeared in contrast with them, the eternal and universal relation of God to the world, of man to God.

"Christ was born in a nation which indeed regarded the monotheism it possessed, only as a national worship, and held it mixed with an exclusive and narrow ritual law; but it had the immeasurable merit of holding fast to that faith, with a constancy which nothing could shake. Now, for the first time, its doctrines received their full significance. Christ annulled the law by fulfilling it; the Son of man proved himself the Lord also of the Sabbath, according to his own expression; he revealed the eternal and essential import of forms which a narrow intelligence had never understood. Thus amidst a people which had hitherto held itself aloof from every nation, arose, in all the force of truth, a faith which invited all and received all into its bosom. It proclaimed the Universal God, who, as St. Paul taught the Athenians "had made of one blood all nations for to dwell on all the earth." For this sublime doctrine the moment had, we have seen, arrived. A race of men had arisen fitted to receive it. It lightened like a sunbeam over the earth, says Eusebius. And in fact we see it in a short time spreading from the Euphrates to the Ebro, the Rhine and the Danube, beyond all the wide frontiers of its empire.

"Viewed even from this point, how full of infinite import and infinite consequences was the Roman Empire! In the age of its ascendant, it crushed the independence, it overthrew the power of nations; it annihilated that feeling of self-existence and self-reliance, the very essence of which lay in division; in the years of its decline, it beheld true religion arise out of its bosom, the purest form of a common consciousness, the consciousness of a community in the one true God; it nourished and reared to maturity the power of

this faith. The race of man awoke to the sense of its nature and destinies; it had found its Religion."

The Past.

BY WILLIAM C. BRYANT.

Thou unrelenting Past!
Strong are the barriers round thy dark domain.
And fetters, sure and fast,
Hold all that enter thy unbreathing reign.

Far in thy realm withdrawn
Old empires sit in sullenness and gloom,
And glorious ages gone
Lie deep within the shadow of thy womb.

Childhood, with all its mirth,
Youth, manhood, age, that draws us to the ground,
And last man's life on earth,
Glide to thy dim dominions, and are bound.

Thou hast my better years,
Thou hast my earlier friends—the good—the kind,
Yielded to thee with tears—
The venerable form—the exalted mind.

My spirit yearns to bring
The lost ones back: yearns with desire intense,
And struggles hard to wring
The bolts apart, and pluck thy captives thence.

In vain: thy gates deny
All passage save to those who hence depart;
Nor to the streaming eye
Thou giv'st them back, nor to the broken heart.

In thy abysses hide
Beauty and excellence unknown: to thee
Earth's wonder and her pride
Are gather'd, as the waters to the sea.

Labors of good to man,
Unpublish'd charity, unbroken faith:
Love, that midst grief began,
And grew with years, and falter'd not in death.

Full many a mighty name
Lurks in thy depths, unutter'd, unrevered;
With thee are silent fame,
Forgotten arts, and wisdom disappear'd.

Thine for a space are they:
Yet shalt thou yield thy treasures up at last;
Thy gates shall yet give way,
Thy bolts shall fall, inexorable Past!

All that of good and fair
Has gone into thy womb from earliest time,
Shall then come forth, to wear
The glory and the beauty of its prime.

They have not perished—no!
Kind words, remembered voices once so sweet,
Smiles, radiant long ago,
And features, the great soul's apparent seat,

All shall come back: each tie
Of pure affection shall be knit again;
Alone shall Evil die,
And Sorrow dwell a prisoner in thy reign.

And then shall I behold
Him, by whose kind paternal side I sprung,
And her who, still and cold,
Fills the next grave—the beautiful and young.

Napoleon and the Poor.

To improve the condition of the poor was one of the earliest cares of the Emperor, according to his nephew, Louis Napoleon, "In a letter to the Minister of the Interior, dated the 2d of Nov. 1807, he says that he attached a great idea of glory to the destruction of mendicity. He caused asylums for mendicants to be established; in 1809, 42 were already in existence. He exacted all public writers to suggest efficacious measures for the relief of the poor. He instituted the Maternal Society, which was to have had a council of administration in every large city of the Empire. The institution of Sisters of Charity was revived, with all its ancient advantages, but without the abuses which had impaired its utility. Six houses were erected in 1810, for the reception of 600 orphan daughters of members of the Legion of Honor. The Hotel of the Invalides was reorganized in 1803, and branch establishments were formed on several points. Napoleon created camps for veterans, where every man who was admitted had a cottage and a piece of land equal in value to his retiring pension.

"In 1807, the estates of the Hospitals, alienated by a decree of the convention, were restored.

"It was the Emperor's wish that every thing connected with the exercise of religion should be gratuitous, and that the poor should be interred at once, gratuitously, and decently. 'It was not right,' he said, 'to tax the dead; it was not right to deprive the poor of what conceals their poverty.' He commanded the churches to be opened gratuitously to the public; and that if a church had been hung with black for the funeral service of a rich man, the hangings should not be taken down till the service for a poor man had likewise been performed.

"In every lyceum there were twenty pupils maintained at the expense of the government; eighty paid only one half of the regular charge, and fifty only one quarter; this was done, that the talents of the poor might likewise have an opportunity of displaying themselves."

The Pauper's Death Bed.

BY MRS SOUTHEY.

Tread softly—bow the head—
In reverend silence bow—
The passing bell doth toll—
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow;
Here's one in that poor shed—
One by that paltry bed
Greater than thou.

Beneath that beggar's roof,
Lo! Death doth keep his state:
Enter—no crowds attend—
Enter—no guards defend
This palace gate.

That pavement damp and cold
No smiling courtiers tread:
One silent woman stands
Lifting with meagre hands
A dying head.

No mingling voices sound—
An infant wail alone;
A sob suppress'd—again
That short deep gasp, and then
The parting groan.

Oh! change—Oh! wondrous change
Burst are the prison bars—
This moment *there*, so low,
So agonized—and now
Beyond the stars!

Oh! change—stupendous change!
There lies the soulless clod
The sun eternal breaks—
The new Immortal wakes—
Wakes with his God.

Apprentices and Operatives.

The relation between a master or employer and his apprentices or operatives is a very important one. It should at least, be so pursued as to conduce equally to the benefit of both parties. In its moral and religious aspect it is linked with some of the highest duties that devolve upon man. It says to the master, and the employer, these young men under your indentures, these workmen in your service, are members of the same family, and children of the same Father, with yourself. And for the honor of humanity it should be made known that there have not been wanting men who have given heed to this truth. The following extracts, that were lately printed in the Westminster Review from a couple of manuscript letters addressed by the proprietor of a cotton Mill in the West of England to Leonard Horner, Esq. one of the factory inspectors, are worthy of the widest diffusion and the most serious consideration. The author of the letters would not allow his name to be given to the public. No one can peruse the fragments he permitted to be taken from his narrative without feeling how highly exalted such a man deserves to be among "the few who pause in the pursuit of wealth to lend a helping hand to those upon whose industry the fabric of their fortune is raised." In quoting from his letters the correspondent of the Westminster observed the object was "partly to show that there is nothing in the manufactory system which has necessarily a tendency to exclude the working classes from a much larger share of the means of enjoyment and intellectual cultivation, than they have hitherto obtained, and partly to stimulate those who occupy the same influential position over bodies of workmen to imitate an excellent example." We rejoice to labor for the same end, and shall take the earliest opportunity to add an equally interesting and valuable sketch of a similar attempt that was made not long since in this country.

"MY DEAR SIR,—In compliance with your request, I sit down to give you some account of the different plans that have from time to time been adopted in our little colony here, to promote the comfort, improvement, and general welfare of the people.

"My brothers and myself entered on this mill in the summer of 1832. We found nothing but the bare walls of the building, with a worn-out water wheel (which had almost to be remade), and about fifty cottages; most of them well built, and of a pretty good size, but in extremely bad repair, and wanting many little accommodations, such as water, coal-sheds, cupboards, &c., which are so essential to cleanliness and comfort. There were only three or four families at this

time on the spot, and my first care was to get rid of these aborigines, and start entirely *de novo*.

"For the first two years we were almost entirely occupied with the mill itself; building, making reservoirs, erecting an engine, putting in shafting and machinery, preparing gas-works, &c., &c., and in collecting about us the requisite number of hands. In doing this, we endeavoured as far as possible to find such families as we knew to be respectable, or thought likely to be so, and who, we hoped, if they were made comfortable, would remain and settle upon the place; thus finding and making themselves a home, and losing by degrees that restless and migratory spirit, which is one of the peculiar characteristics of the manufacturing population, and perhaps the greatest of all obstacles in the way of permanent improvement among them. Partly with this view, and partly for the sake of giving them innocent occupation for their leisure hours, we took three fields lying in front of the cottages, between them and the mill, and broke them up for gardens, which we divided with neat hedges, and gave one to every house. Each garden is about six rods, and they are separated from each other by a neat thorn hedge. Besides these, they have most of them a little flower garden in front of their houses, or behind them; and the houses themselves have been made as comfortable as their size and situation would allow.

"In the spring of 1834, the mill being then nearly completed, and a numerous population settled on the spot, I thought it time to establish a Sunday-school for our children, as there was no school in the neighbourhood to which they could conveniently go, or which could afford accommodation to so large an increase of numbers as those our little colony could supply. I first mentioned my wish to a few of our elders, who I thought most likely to engage in such an undertaking. They received the proposal very gladly, and offered their services in the management of the school, if we could succeed in establishing it. We then called a general meeting of all the men in the mill, laid our plan before them, and as they all entered warmly into the scheme, and many proffered their services in the prosecution of it, we at once drew up our regulations, formed our committee, appointed some of the teachers, and opened the school I believe the next Sunday. We were for some weeks obliged to hold it in a cellar, for the want of better accommodation, and we found many more children willing to attend than we had the means of providing room for.

"I was at this time, however, occupied in making a school-room near my own house, and when this was finished, the girls who were the most numerous, took possession of the new building, and left the cellar for the use of the boys.* From that time the school has continued to flourish and increase in numbers. The girls' school now contains about one hundred and sixty children, and the boys' one hundred and twenty. Each school is under

the management of a superintendent and a certain number of teachers, who give their services gratuitously, and relieve each other by dividing the work in such a manner that each teacher is only obliged to attend every alternate or every third Sunday. They consist of men and young women entirely belonging to the mill. I take myself no active part in the management of the school, farther than spending an hour or two every Sunday in the room, and making such suggestions to the superintendent as I think necessary, which, if he approves them, are at once adopted; or if they involve any important change, are proposed at the next meeting of the teachers, which takes place every month, and which, in conjunction with the committee (a distinct body, however,) transacts all the business relating to the school. The officers, such as the superintendent, treasurer, and secretary, are chosen annually by the body of the teachers; and the committee is appointed in the same manner. The superintendent of the girls' school, who is the head of the whole concern, and to whose zeal and exertions its success hitherto is mainly to be attributed, is himself, during the working hours, one of our dressers, and labours in the ranks as humbly and diligently as the lowest of his fellows; but when the week's work is done, and Sunday morning rises to make the operative as free as his master, this worthy man assumes his long, black, clerical cloak, puts on a broad beaver, grasps his walking cane, and is at once metamorphosed into a methodist minister, a superintendent of the Sunday-school, a spiritual friend and pastor among his neighbours, and the most important and honored man in our whole community.

"We celebrate the anniversary of the establishment of our school by a general meeting and procession of all the children, on some Sunday in the month of June. They assemble in the morning, with their teachers, in my garden, and many of the parents come to share in the pleasure of the scene. It is, indeed, a beautiful sight—at least to our eyes—and when they join together in singing a hymn, and the little silver voices of the younger children are heard mingling with the manly tones of their elders and the deep bass of the accompanying instruments, we all pronounce our music to be excellent, and think no choir of a cathedral could be better.

"As soon as the Sunday school was fairly established, and no longer required my immediate attention, we began to think of establishing games and gymnastic exercises among the people. With this view we set apart a portion of a field near the mill, that had originally been designed for gardens, and taking advantage of a holiday and fine afternoon, I called some of the boys together and commenced operations. We began with quoits, trap and cricket balls, and leap frog; and as I saw that many others soon joined us, and our play ground continued to fill more and more every evening it was opened, we gradually introduced other games, and established a few regulations to preserve order, assigning a particular part of the play ground for different games, and appointing certain individuals to distribute and preside over them. The

* We have now, however, built a very good school room for the boys.

girls' and boys each took their own side of the field, and generally follow their games separately. The following summer, we erected a swing, and introduced the game called *Les Graces*, with bows—a leaping bar—a tight rope—and afterwards a see-saw. Quoits are generally the favourite game of the men—the hoops and tight rope among the boys—and the hoops and swing with the girls. The last is in perpetual requisition. With the hoops, the boys and girls now play a good deal together, and we encourage this companionship as being extremely favorable to the cultivation of good manners, kind feelings, and perception of their proper place, and relation towards each other. When we first began these games, this was a thing that had yet to be learned, and instances of rudeness and improper conduct did occasionally occur; but as I made a point of being always present on the ground, and give our young ones to understand that I wished my leaving it to be the signal for the breaking up of the party, I had the opportunity of observing any breach of good manners or good temper, and gradually succeeded in breaking them into my system. We are now near the close of the third summer since the play ground was opened, and during this season we have not once had to remark upon any breach of order and decorum. Indeed, the system is now so well understood among us, that I no longer feel it necessary to be present during the games, though I generally am so, because I enjoy them as much as any of the party, and it is one of my chief opportunities of social intercourse with the people. The play ground is open only on Saturday evening or holidays, during the summer.

"In the autumn of the same year, 1834, we began our drawing and singing classes. The drawing class meets every Saturday evening during the winter, from six to half past seven, and generally spends half the time in drawing, and the rest with geography or natural history. This class I teach myself; it consists of about twenty-five boys, some of them have made considerable proficiency. They occupy themselves at home during the evenings of the week with copying drawings that we lend them for the purpose, and this affords an interest for their leisure hours, and an attraction to their home fireside, which it was one of my chief objects in introducing this pursuit to supply. During the summer they continue the occupation or not, as they choose; but our regular lessons are given up, as our Saturday evenings are then spent more profitably in the play ground, and we return to our winter occupations with much more zeal and relish, after a long vacation, than if they had been continued without interruption during the whole year. Some variety and change in our pursuits, we find as necessary to keep up our own interest and attraction as theirs.

"As soon as the drawing class breaks up, at half-past seven, the singing class assembles and remains till nine. This class consists of girls and young men to the number of twenty eight. It is entirely under the management of the superintendent of the Sunday school, who meets them once a week during the winter, to teach them their dif-

ferent parts, and then bring them on Saturday evening to our large school-room, where they practice all together. We confine ourselves for the present to sacred music; singing in four parts, and with the assistance of two instruments, make what we think very tolerable music. This class is very popular, especially with the girls, and it is considered a great privilege to be invited to join it.

"One of the most successful of our plans, and the most effectual in civilizing the manners of the people, has been that of having regular evening parties during the winter. The number at these parties is generally about thirty. They consist chiefly of the elder girls and boys, generally an equal number of each. They come by special invitation, a little printed card being sent to each, on which is written the day and hour when the party will take place. Much of the distinction shown to the guests depends on this individual invitation, and it is part of my plan to show as much respect as possible to those whom I invite to join our society. We do not invite all promiscuously, and among so many as we employ there are necessarily some who, on my system, have never been at a tea party at all. We put those on our list whose manners and character mark them as in some degree superior to their fellows, or those who, we think, with a little notice and encouragement, and the advantage of good society, may gradually become civilized and polished; and I take care that no family that has any members of the proper age, who are tolerably respectable, shall be entirely left out, especially if they attend the Sunday school:—so that out of about three hundred people who are employed in the mill, and also live in our own colony (for many who work in the mill live at a distance from it, and these it is almost impossible to introduce into our circle,) I think my list of eligible guests amounts to about one hundred and sixty. Of these, however, the superior ones—the aristocracy of the place—are invited more frequently than others, both because the presence of some of these is absolutely necessary to make the party go off well, and because we wish to show our sense of their merit by more than ordinary attention and respect.

"These parties are held in the school-room, which I have fitted up handsomely, and furnished, with pictures, busts, &c., and a piano-forte; and as it is close to my house, the accommodations necessary for refreshments and amusements are easily supplied. Before the guests assemble, books, Saturday-magazines or drawings, are laid on the tables; and with these they amuse themselves till tea is brought in. The tea and coffee are then handed round to the company, and they continue to chat with me or with each other, and keep up a very tolerable amount of conversation till the meal is ended. I go about from one table to another, and always find several among the company who are not only able to ask a question and answer one, but to keep up conversation in a way that I think would surprise you. I never address myself to the whole company at once, and avoid, as much as possible all unnecessary restraint or formality, endeavoring, as far as the case ad-

mits, to carry on the party as if it were held in my drawing-room, and consisted of my own friends and equals in society. After tea, we fall to our games, which consist of piecing maps or pictures, splicans, chess, draughts, building houses of cards, phantasmagoria, and several others of less note; while those who do not play, amuse themselves with reading, or discussing the news of the week, or politics of the colony. Sometimes we have a little music and singing, towards the end of the evening we rouse ourselves with Christmas games, such as, tiercel, my lady's toilet, blindman's buff, &c., &c., and soon after nine I bid them good night, and they disperse.

"I should have told you that there is a little ante-room attached to the school-room, where the guests deposit their hats, bonnets, &c., and where there is a good fire; so that after their evening walk they come into the room dry and comfortable, and are generally dressed with a neatness and propriety, and even good taste, that do them great credit. The boys and girls sit at different tables during tea; but in the course of the evening the ranks are generally broken, and many of them join each other in their different games. The parties I have just described consist of the elder girls and boys of our colony. Occasionally, however, we have a junior party. These are generally the most pleasant ones, as the little restraint that is somewhat requisite among the elders, is here voted unnecessary and out of place, and there is more laughing, fun, and merriment, among us. These parties take place about once in three weeks during the winter, on Saturday evening, the drawing and singing class being given up for that day.

"In the autumn of last year we established some warm baths in our colony, which have been brought into very general use, and have contributed materially to the health, comfort, and cleanliness of the people. The bathing-room is a small building close behind the mill, and about twenty-five feet by fifteen. The baths, to the number of seven, are ranged along the walls, and a screen about six feet high, with benches on each side of it, is fixed down the middle of the room. The cold water is supplied from a cistern above the engine house, and the hot water from a large tub, which receives the waste steam from the dressing-room, and is kept constantly almost at boiling temperature. A pipe from each of these cisterns opens into every bath, so that they are ready for instant use. The men and women bathe on alternate days, and a bath keeper for each attends for an hour and a half in the evening. This person has the entire care of the room, and is answerable for every thing that goes on in it. When any one wishes to bathe, he comes to the counting-house for a ticket, for which he pays a penny, and without which he cannot be admitted to the bathing room. Some families, however, subscribe a shilling a month, which entitles them to five baths weekly; and these hold a general subscriber's ticket, which always gives them admittance to the room. I think the number of baths taken weekly varies from about twenty-five to seventy or eighty. During the first four months (from November to February inclusive) the

average was about seventy-five weekly. We pay the bath keepers two shillings and sixpence and two shillings a week; and I believe this amount has been more than covered by the receipts. The first cost of erecting the baths was about eighty pounds."

Biography of the Benevolent.

MONTYON AND FRANKLIN SOCIETY.

(From the Penny Magazine of the Society for the Diffusion of Useful Knowledge.)

A prize is publicly presented every year in France, by the highest learned body of that country, to the Frenchman who has acquired a just title to the distinction by the performance of some signal act of courage and devotion in the cause of humanity; or by establishing a useful institution, or discovering or perfecting means for ameliorating the condition of any class of society. It was instituted by M. de Montyon, a virtuous and benevolent man, who adopted this means of awarding, especially to persons of the humbler ranks of life, a more extensive degree of public approbation than they would otherwise have obtained. Wherever an example occurred of noble disinterestedness, of philanthropic devotion, performed without ostentation, it was the object of M. de Montyon to exhibit it in all its moral beauty to the admiration of his countrymen. There are perhaps differences in the character of the English nation which render it inexpedient in this country to have recourse to the principle upon which M. de Montyon acted. Notwithstanding, however, the facility with which the generous sympathies of Englishmen are aroused, there are doubtless instances of persons who have displayed the most admirable qualities, whose sole reward is the secret encouragement of a good conscience, a recompense which exceeds all others in value; but in this country we would rather witness the spontaneous out-burst of public approbation, though sometimes liable to be silent when it should be active, than rely upon an organized means acting with the certainty and regularity of a constituted body.

M. de Montyon passed the greater part of his life during a period in which, in France at least, it was scarcely believed that the poorer classes of society were capable of being actuated by any sentiments of an elevated nature; but he lived to see them restored to a more deserving position, an object which had always called forth his most active exertions. This excellent man was born at Paris, December 23rd, 1733. In 1768 he was governor of one of the provinces into which France was then divided; and in this responsible situation, his administration was productive of benefits which procured for him the gratitude and respect of all classes, and particularly of the poor. He was removed from this sphere of usefulness to make way for the favourite of a minister. In 1789, before the Revolution, without coming forward publicly, he gave a prize to the writer of the most useful work on manners. During the stormy period which succeeded, he lived an exile in England, dividing his income with his unfortunate country-

men without distinction. On his return to France he instituted several prizes, the perpetual maintenance of which he provided for by liberal endowments. During the last years of his life he devoted every year between 700*l.* and 800*l.* to withdrawing from the pawnbroking establishments of the capital all articles on which sums under five francs had been advanced. It may be doubted whether this was altogether a useful direction for his benevolence, but it shows the kindness of his heart. M. de Montyon died at Paris, December 29th, 1820. By his will he left 152,000*l.* to public hospitals, and 51,000*l.* for the annual maintenance of the prizes which he had instituted. Perhaps the most judicious of all his endowments was that for the benefit of convalescent patients, who, when discharged from the hospitals, are still incapable of earning their livelihood. He left to the mayor of each of the twelve municipal divisions of Paris the care of distributing his bounty to this class of distressed persons, the sum allowed to be in proportion to the necessities of each case. M. de Montyon was charitable without ostentation, and hence was accused of avarice; another instance of the injustice which men are liable to fall into when they judge too hastily of motives and actions. The memory of this benevolent man is not only publicly honoured on every anniversary for distributing his prizes, but he has claims of an enduring nature upon the daily gratitude of many of his fellow creatures. One of his perpetual prizes is given each year to the individual who has discovered the means of rendering any mechanical occupation less unhealthy; another for improvements in the arts of medicine and surgery; a third for a statistical essay. The above prizes are distributed by the Academy of Sciences. The two following are distributed by the French Academy. The "prize of virtue," to the Frenchman who has performed the most meritorious action within the year; and another prize to the writer of the work likely to have the greatest beneficial influence on manners and morality.

In Belgium there is an annual distribution of medals by the king, in imitation of Montyon's "prize of virtue." They are given on the recommendation of the provincial authorities and others.

In conjunction with the influence which in France may be attributed to the Montyon prizes, a society was formed at Paris in the year 1833, whose object is to publish memoirs and portraits of men of all countries who are entitled to be regarded as the benefactors of their species. They are ranked in two classes—the benevolent simply, as Montyon, Howard, and Mrs Fry; and the other class comprises men of equally benevolent character, but who have benefited their kind by some special means, which they have originated or improved: it includes Jenner, Franklin, Davy, Chaptal, Jacquard, who have mitigated the evils of society and ameliorated the general condition of man by their talents. On the first formation of the society a medal was struck in commemoration of the event. The busts of Montyon and Franklin, at the head of this notice, are enlarged copies taken from the medal. The medal bears inscriptions, which we

give in this place.* On the left side are the words "Montyon, Genie de Bienfaisance;" and on the right side, "Franklin, Bienfaisance de Genie." On the reverse, in the centre, is inscribed "Les Souscripteurs Associes pour propager l'Histoire des Bienfaiteurs de l'Humanite;" and around the exergue, "Societe Montyon et Franklin pour les Portraits des Hommes Utiles." The intention of the society is similar to that which led the Society for the Diffusion of Useful Knowledge to publish the 'Gallery of Portraits.' Only the truly illustrious find a place in the publication issued by the 'Societe Montyon et Franklin.' By the side of princes and prelates, and persons of rank, are found men of obscure condition, whose virtues have raised them to equal eminence.

The society issues at a cheap rate a monthly publication containing two portraits, with memoirs. In the first two years and a half after its commencement nearly 1,000,000 portraits had been distributed, and in the first three years the memoirs of seventy-two individuals had been given. The subscription is seven Francs a year, somewhat less than 6*s.* Each subscriber to the work becomes a member of the society; a bronze medal is given to each of the members who procures twelve additional subscribers, and above 16,000 have been awarded; and those who obtain twenty new subscribers receive a silver medal: and in imitation of Montyon, the society presents annually a gold medal to some individual who has distinguished himself by any remarkable traits of philanthropy, of a character similar to those which entitle individuals to Montyon's prize of virtue. A new and valuable feature has been added to the society's publication, by giving an analysis of the works relating to manners and morals which have obtained Montyon's prize; and the conductors have also commenced the publication of an annual work, which notices the progress of philanthropic institutions, and whatever is likely to aid in elevating the character and condition of man. There is every reason to believe that the labors of the society are attended with unmixed good. The portraits of men who have benefited mankind are distributed far and wide in the cottage of the peasant, and in the dwelling of the artisan, and generally amongst all classes. This has the effect of exciting in the most thoughtless a desire to know something of their history, which knowledge they derive from the brief accompanying memoir, simply expressed, but presenting the main points of excellence in a striking light. A reverence is thus excited for that which is excellent in the human mind, and in some this may rise to an enthusiasm which will give a higher tone to the whole tenor of their existence. By fixing the attention upon a superior standard of character, an insensible approximation will be made by some towards what has justly excited their admiration.

* One of these medals may be seen at our publisher's store, No. 118 Washington St. We have received the Society's publications, and a friend has kindly offered to prepare translations of some of the the most valuable of the memoirs for future numbers of this Journal.

Begging Impostors.

The idle and dishonest have an endless variety of modes of obtaining not only the necessary means of living, but the means to gratify the sensual appetite. Many present a written petition or statement of their unfortunate condition, perhaps drawn up and signed by some well meaning individuals, or perhaps forged. These "begging papers" are valuable to the holders, yielding a great deal of money without labor. Others have false accounts of losses by fire, shipwreck or robbery to exhibit or relate. One that lost not more than ten dollars worth of property by a fire, had a plea to beg for a year and doubtless had the loss made up ten fold. Some are constantly asking for a few dollars to enable them to go home to their friends at a distance, promising not to return. It might be well to give them but for the fact, that such persons rarely get quite ready to go. There are persons who say they do not ask charity for themselves—they ask for some individual or family in great distress with whose case they have somehow become acquainted. But if alms be given to these solicitors the real sufferer, if indeed there be one, does not receive the benefit. With some, a sickly or deformed child is a treasure—by carrying such an object out in their walks for charity, sympathy is excited and money raised. It is a common complaint with beggars that they can get no work, especially in winter. By close observation it will generally be found, that they will not work when they might.—And why should they, so long as they can realize more from beggary than honest labor? Borrowing without the ability or intention of paying is another dishonest mode of "living without means."

For several months a middle aged female solicited alms in State street and elsewhere, on the plea that her husband was dead or absent, and that she had six young children, including an infant to provide for. She was referred to the office of the Society for the Prevention of Pauperism. She gave a name and place of residence promptly. The Agent of the Society not being able to leave the office at the moment, promised to call and see her in the afternoon,—but no such family was to be found or heard of where she had stated she lived. Other individuals attempted to find her domicile, but she contrived to elude them. At length she became so bold and importunate in her beggary that she was arrested and examined at the Police Office. There she gave a different name, persisted that she had a family of starving children, but refused to inform the officers where they were to be found. She was sentenced to the House of Correction as "an idle person going about begging." It was afterwards found that in neither instance had she given her true name, it was true she was the mother of several children, but she had a husband, a healthy laborer in steady employment, and possessing a handsome property.

Free as Boston is of beggary, such instances of gross deception are by no means rare. The community should be on their guard against them.

A. S.

Temperature and Health.

The Daily Advertiser says: 'The following extract exhibits not only a curious fact in relation to the effects of cold on the degree of mortality, but also the remarkably efficient action of the new system of registration of deaths lately adopted in England.'

Before proceeding with the extract we would express a hope that something may be done, before another winter, towards enabling the poor to adopt some more efficient, easy, and economical plan for maintaining a proper and equal temperature in their rooms and dwellings than they now possess. We shall spare no pains to collect and diffuse information on the subject.

"The reduction of temperature alone, when the atmosphere reaches the freezing point, is fatal to a certain number of persons.

"The tables of mortality published in the General Register office for the last six weeks, afforded a striking illustration of this principle. The weather, after having been wet and mild, grew cold rather suddenly, and the immediate result was an increase in the number of deaths registered from 860 to 1087. The following were the numbers of deaths in the six weeks; and the temperature has been added from the tables kept at the Royal society's Rooms by Mr Robertson.

Week ending	No. of deaths registered.	Temperature		
Saturday.		Daily mean.	Highest.	Lowest.
Nov. 14,	886	47	55	41
" 21,	897	45	61	35
" 23,	862	42	54	33
Dec. 5,	1087	41	55	30
" 12,	1069	39	45	34
" 19,	1056	30	40	21

"The greatest increase was in the class of pulmonary diseases; but we cannot now enter into a full discussion on the influence of cold, and shall merely recommend the careful study of the detailed tables to our readers. Every disease presents some positive or negative fact of importance to the medical practitioner. The old bills of mortality deserved little reliance in comparisons of this kind, for the returns were not made regularly; and it often happened that the deaths which occurred during a year in a particular parish, were entered at once in the bill of a week. The standard of calculation and comparison were thus constantly disturbed, until it became no standard at all. Science is therefore greatly indebted to the Register General for the publication of the series of weekly tables, which have been commenced and have been regularly continued during the past year. We have ascertained that not a single return has been omitted on any one week from any of the one hundred and twenty-five metropolitan districts; so that the tables are comparable, and indicate, as will be observed, any variation in the mortality, whether from the weather or epidemic influences, as accurately as the thermometer exhibits the temperature."—*London Lancet.*

It is much more honorable to be noble than to be born so.

The strongest armor is worn inside the bosom.

Doing good to the Poor.

There is a great variety of ways in which the poor may be benefited by the enlightened and judicious visitor, beside alms giving. If their habits are wrong they must be kindly admonished, with frequency and perseverance. Intemperance must be opposed, and extravagance, and improvidence plainly dwelt with, and all the motives to industry, frugality and a virtuous independence clearly set forth. Whenever it is possible, let the idle be pointed to suitable employment.

Especially must children have the high regard and special efforts of every philanthropic individual. Hundreds of boys and girls in our city are in a wretched state of destitution, and neglect—out of school and regular employment—wandering about the wharves, streets, and alleys, exposed to all the bad influences that destroy the best hopes. This is a great, and we sometimes fear, a growing evil—one that requires the attention of the ablest heads and the warmest hearts. In our efforts to benefit these children and youth, we are met by many discouragements—we cannot expect to accomplish all we would, but we may do something. We may induce parents to allow their children to live in good families, and assist in finding them places where their physical and moral wants will not be wholly neglected, or we may insist that they shall have the benefits of Sunday Schools and week day school instruction—we may demand that they shall not be employed to beg or to steal.

A. S.

House of Reformation.

The late Report of the Inspectors of Prisons was somewhat unfavorable to the House of Reformation for Juvenile offenders. Their Report and the Institution itself have since been made the subjects of an animated controversy in one of the daily prints. A Committee has visited the House on the part of the city government, whose Report is also understood to have coincided to some extent with that of the Inspectors. And in reply to a communication from the Mayor, the Directors of the Institution have furnished a paper which he has published with the city documents for the year.

We intended to lay a portion of the Inspectors Report before our readers. We should be happy to quote from the Directors' correspondence with the Mayor. But we learn from the latter that a full Report is now in process of preparation and will soon be submitted to the City Council. And the whole subject may evidently be deferred with advantage for the present.

Russia.

The Marquis of Londonderry states in his "Recollections of a tour in the North of Europe," that in his opinion "no government of the civilized world devotes more attention than that of Russia to useful and beneficial establishments for the advancement of education, and the moral, intellectual,

and religious improvement of the empire. At Moscow, as elsewhere in Russia, the most talented persons from other countries have been engaged to be placed at the head of the Institutions. Russia shows sense and dexterity in availing herself of all the advantages that can be derived from the information, superior knowledge, and acquirements of other countries. "I examined the incomparable system of good order that reigned throughout the prisons of Moscow. I saw the different classes of malefactors, male and female, arranged upon a plan of cleanliness and discipline far surpassing similar establishments in England. It is true there was no treadmill, neither was there the *knout*, which is so much and so ignorantly talked of as belonging to the system of Russia; but there was solitary confinement, with deprivation of small comforts; and this, I am assured, answered every purpose of order and discipline."

It appears from the official documents compiled by M. A. Krusentern, that "as early as the 11th century, public schools were founded at Novgorod, Kieff, and Smolensko, by an enlightened monarch, the Grand Duke of Yaroslaff, the legislator of his people, the embellisher of his capital, and like the English Alfred, the translator of the Holy Scriptures into his vernacular tongue.

"The invasion of the Tartars and various civil wars rendered the first essay abortive; the schools were abandoned, and for several ages the monasteries alone afforded the Russian youth a few scanty means of instruction. At a later period the government again endeavored to introduce the elements of civilization, and the first printing establishment was opened in Moscow in 1563. Many learned foreigners were invited to the court. Tsar Boris Godounoff was only prevented from founding a University and a certain number of public schools by the troubles caused by the appearance of the impostor Demetrius. It is however to the princes of the house of Romonoff that Russia is chiefly indebted for the benefits of civilization; the Tsar Theodore Alexievitch more particularly distinguished himself in diffusing knowledge throughout his dominions, and it is to him that Russia owes the most ancient of her learned institutions, the Ecclesiastical Academy of Moscow, founded in 1769.

"At length Peter the Great appeared. This monarch convinced that public instruction was the most efficient instrument for working out the regeneration of his country, founded numerous scientific establishments, and his successors, following the route he traced out for them, have seen their efforts crowned with success.

"The Emperor Alexander, upon succeeding to the throne, declared it to be his conviction that public instruction was the first element of the prosperity of States."

The public schools in Russia consist of parochial schools, district schools, and gymnasias. The especial object of the first is to diffuse elementary knowledge among all the lower classes of the population. The district schools are principally intended to afford the means of practical, and useful education to the children of mechanics and

tradesmen. The pupils of the gymnasia receive instruction calculated to qualify them to enter the Universities.

A minister of public instruction is appointed to overlook the progress of education both in the public and private schools, and in the families of the empire. The number of schools dependent upon the minister has increased as follows:

	Schools.	Pupils.
There were in 1804,	499	33,481.
1824,	1,411	69,629.
1835,	1,681	85,707.

(From the Boston Daily Advertiser.)

Ladies' Depository.

MR EDITOR: Allow me through the medium of your paper, to recommend to the ladies of Boston an attentive perusal of the following account of the "Ladies' Depository of Philadelphia," and to urge them to the adoption of a similar Institution in this city. Its benevolent character—its *peculiarly disinterested feature* of rendering assistance, in the most delicate manner, to the highest class of dependent females, will at once suggest to their minds its value, especially as its obvious design is to succor those whom adverse circumstances has rendered objects of that sympathy and charity, which their education and feelings alike forbid them to solicit. Such Institutions might become unnecessary, could ladies possess, undivided, the whole field of teaching even those accomplishments which exclusively belong to their sex. But most ladies are excluded from all opportunity of supporting themselves by employments of which they are capable, because these employments are also followed by *professed masters*, who of course are preferred.

"The Ladies' Depository is situated at 405 Chesnut street, between Twelfth and Thirteenth streets.

This Institution is novel in its character, but in our opinion one of the best our city can boast; and we wish to speak of it not only to ask increased attention to its well merited claims at home, but that it may form an example for other cities where no such establishment exists.

The Ladies' Depository was instituted seven years since. It is a very simple Institution, the design of which is to pay a fair price for the handiwork of ladies—such as needle-work of all kinds, &c. They have a convenient store for a depository, which is attended in the sales by two young ladies at low salaries. Permits are issued, and ladies holding them, may make up work, such as will be likely to sell, affix their own price to their articles, and deposit them in the store for sale, from which 6 per cent. is deducted for expenses of the depository. The artist, who manufactures the work, is wholly unknown to the purchasers, but all charitable ladies feel that they are exercising a most praiseworthy charity in seeking the Depository for such purchases as they may desire, being fully assured that those to whom the money will go are not only in want, but are especially deserving of appropriate returns for their industry and virtue.

It will here be recollected that in all our cities, there are thousands of ladies (who have seen better days) with skill and industry, but who, from their accustomed retirement, could not find adequate employment for what they can do. It is to such the Depository opens a ready mart, offering at once a reward for industry and a consolation to the mischances of life, which none are sure in our crowded cities, may sooner or later befall them, in the mysterious vicissitudes of their days.

It should be mentioned that several charitable ladies, who have large hearts and abundant means, have made bequests to the Ladies' Depository, and it cannot be questioned that others will feel a high gratification in doing so, when they shall understand the excellence of its unobtrusive, but real charity. We would sincerely wish that we might be the medium of inducing additional attention to the Institution which we consider not only as the most unexceptionable in its character, but most praiseworthy in its benevolence. If there be any real charity in this world, it is in rewarding virtuous industry, and that too, in the toils of those, who by their delicate relations in society, are debarred from demanding in the open mart what they must be rewarded with in the retirements of their homes, or certainly suffer in wanting. To reward virtuous industry, is always to place a strong barrier in the road of seductive crime. To our judgment, the Institution we are now warmly commending is precisely such a barrier in a dense city like this, and many others of this republic. And as we feel it to be deserving of the hearty consideration of all who have hearts and means to indulge their heavenly charities, we commend "The Ladies' Depository" to the good offices of our own citizens, and to the imitation of all other cities which are not now blessed with similar Institutions. There cannot be too many of them, to send out their blessings to those, perchance, who have been left by the Providence of God, alone in the wide world, to gather in to themselves and their little ones the necessities and comforts of an industrious existence."

Domestic Economy.

Few persons consider the importance of *small savings*. The trifling sum of ten cents a day saved or wasted for thirty years amounts to ten thousand and ninety-five dollars without interest.

The journeyman mechanic, who saves two hundred dollars a year, and keeps it at compound interest, may at the end of nine years set up for himself, with a thorough knowledge of his trade, and of men and business in general, and with a clear capital of nearly twenty three hundred dollars.

A man who saves one hundred dollars each year, from twenty one, and in like manner keeps it at interest, will have at fifty-five, *over ten thousand dollars* to support him in old age, dispose of by will or otherwise leave to his heirs.

Let me not be supposed to advocate unnecessary parsimony or avaricious hoarding. I envy not the sordid miser—whose god is gold—the selfish oppressor of the poor—the friend of none, respected

by none. His heirs wish him dead, and will soon quarrel over and scatter his accumulated hoards. He knows it, and is really more wretched than the well fed pauper.

On the other hand, extravagance—a waste of property—is unjustifiable even in the rich. They are accountable to God for their conduct and the use they make of money; they have no moral right to annihilate it. They need not give it away to support the idle, this would be worse than wasted, it would be criminal; but they can give employment to the industrious and remunerate them fully for their labor. Parents that waste a thousand dollars a year in extravagance, probably to ruin their own children, would do well to consider how much good that sum might do in supporting and educating twenty orphan, neglected, or morally exposed, children. A. S.

Intelligence.

FOREIGN.

THE LACE TRADE IN ENGLAND.—A late number of the Nottingham Journal says, "The female turn-out of the runners of lace still continues.—The state of the trade is such, that hitherto, with few exceptions, the second and third hand mistresses have not given way, no doubt under the hope that the calls of hunger will eventually induce the turn-outs to succumb. But these children of misery have too often tasted of poverty in all its bitterness, to dread her farther evils. As an instance of the general poverty of the lower classes, and the pertinacity with which they endeavor to appear clean and respectable, we know as a fact, that it is now the practice to let out gowns, shawls, bonnets, cloaks and shoes, at from a half penny to a penny per day, for the use of them. Upon minute inquiry, we find that such is their general honesty, that they are in almost every instance safely and carefully returned according to stipulation. This speaks well for their morality, as this punctuality is observed by females who can only earn 2s. 6d. [about 50 cts.] per week."

WOMEN IN FRANCE.—"Shame upon France, falsely styled by its inhabitants 'The Paradise of Woman,' where the female race is degraded to occupations which England never imposed on her most worthless daughters. Only the young and hardy of the stronger sex are employed in the *paria* trade of scavenger in England, none others being fit to cope with the discomfort of stifling dust in summer, and continual mud in winter. The streets of Paris, however, at this moment offer the distressing spectacle of aged and decrepid women, toiling by dozens in the wet, heavy mud, with which their miserable clothing is also saturated; a dripping broom or shovel is alternately placed in the girdle on their back, and their wrinkled features are scarcely discernible through the splashing of crowds of carriages, which whirling rapidly among these feeble old creatures, seem continually to threaten the miserable remnant of their days. There can scarcely be imagined a more deplorable spectacle than these aged women toiling at

such heavy work without the assistance of men, and held so low in the consideration of the volatile crowd that they are not unfrequently thrown down by heedless drivers.

"Another class of work which frequently falls to the lot of aged woman is the fatiguing and chilly labor of carrying water, during the severe weather, to houses where the fountains and pumps are frozen. As some of the families supplied live on the fourth or fifth floors of the tall houses, the tread-mill task of the infirm poor creatures is hardly paid by the two sous charged per bucket.

"A third class of severe labor, often imposed on women here is the sawing and cutting up of wood for fuel, which they do in all weathers in the exposed and windy court yards. At the wood stores purchasers can only procure wood in large pieces as it comes from the forest; it is therefore, a trade to cut up the blocks into convenient lengths for the fire places, and near the woodstores is generally seen a collection of men and women, waiting to be engaged for that purpose. The women are singularly expert with their sharp little saws, which glide rapidly through the logs placed on a cross-legged stand like a portable garden chair; they then, unassisted, carry heavy loads of the cut wood to its destination in the cellars or up the eternal stairs, and finally with a few sous, the mighty perquisite of the saw-dust, they set off happy and singing to seek a similar toil."—*Eng. paper.*

Mrs BARBAULD.—A beautiful marble tablet, in memory of the poetess, has just been erected in the Unitarian Chapel, Newington-green, Middlesex.—*Morn. Chron. Dec. 21.*

CIVIC REWARDS.—The Committee of the Royal Society for the protection of life from fire, have awarded their silver medal to Thomas Edward James, for his praiseworthy and heroic conduct in saving the lives of five individuals at a fire in August last.—*Id.*

A considerable number of valuable medals have lately been distributed, on the continent, under Royal patronage, to seamen and others who have rescued individuals from drowning.

PARKS FOR THE PEOPLE.—The Sheffield Iris, (an English paper), announces that "it is the intention of the Duke of Norfolk to appropriate fifty acres of ground in the vicinity, and have it laid out in a Park-like way for the use of the inhabitants of Sheffield." The park will be a few acres larger than Boston Common. And the Duke deserves equal credit for his liberality and good taste.

MENDICITY SOCIETY.—This Society, in London, resembles in some respects the Society for the Prevention of Pauperism, in Boston. The number of applicants at the London Office, January, 1841, was 9,935. Number of persons employed by the Society 595 men, 317 women. 673 begging letters investigated and reported to subscribers, who referred them for that purpose. Number of meals given to mendicants under urgent circumstances 51,506, and large quantities of clothing, old and new, furnished. Over £620 given in charity—upwards of £320 expended in wages where the Society could employ the applicants.

FATHER MATHEW'S TEMPERANCE ROLL.—A gentleman who lately visited Cork says: "I was disappointed in my wish to meet Father Mathew, who was in Dublin, where he had enrolled great numbers. I looked over the books at his home. They are very neatly kept, and resemble large ledgers. The number registered was above one million and a half, and there are immense numbers taken in the country and registered. I believe the total may be fairly stated at two millions and a half."

According to the Boston Daily Advertiser, a society has just been founded in London, which has for its object to endow in that city an establishment of great utility, which till now has been entirely wanting there, though there exist similar establishments in the smallest cities on the continent.—This establishment is an entirely public Library, where every body, without distinction of persons, is to be admitted to read and study.

This Library already contains more than seventy thousand volumes, and will be opened on the first of May. The society which has collected it consists of 1,163 members, each of whom, on joining, pays a subscription of £10 sterling, makes a present of books, and engages to pay yearly, a sum which cannot be less than £2 sterling.

FACTORY CHILDREN.—In the House of Commons, Feb. 3, Lord Ashley inquired of the Under Secretary, (Mr F. Maule) if his own motion of the last session for a return connected with the number of children engaged in the factories could be so amended as to include all "young persons" similarly employed. Mr F. Maule did not see any objection. As the act relating to factories classed as children those only who were under 13 years of age, those engaged in the inquiry into the factory system, did not think themselves justified in giving the number of those above that age. He took that occasion of bearing his testimony to the great excellence of the inquiry, the ability with which it was conducted, and the means which it afforded of allaying a great deal of bad spirit.

HAND-LOOM WEAVERS.—Mr F. Maule, in answer to another inquiry, stated that the Report upon the condition of the hand-loom weavers would be presented in a few days.

JUVENILE OFFENDERS.—Feb. 4, Sir E. Wilmot wished to know whether there was any intention to establish a new tribunal for the trial of juvenile offenders, in cases of petty larceny. He thought, it demanded the immediate attention of the legislature. Since the last session, he had seen two boys tried, one for stealing an egg, the other for stealing a sixpence. The costs amounted to several pounds, and it was impossible to inflict any punishment on the culprits, because they had been in prison two months before their trial. The Attorney General said, it was not his intention to introduce any measure on the subject; but, as an individual he would give his warm support to one if introduced.

PUNISHMENT OF DEATH.—Notices of motion were made in relation to the further diminution of capital punishments.

AMERICAN BOOKS.—Emancipation, by Dr Channing; The Life of Washington, by Mr Sparks; Two Years' Before the Mast, by Mr Dana; the fourth edition of Fireside Education, by Mr Goodrich; and a new edition of Dr Channing's Reviews, Essays and Discourses, have lately been published in London.

ADULT INSTRUCTION.—A Society having this object in view has existed for three years in the "great metropolis." It has opened a Library, and proposes to add a Reading Room, in furtherance of its designs.

PEACE.—Mr Henry Macnamara (brother of Mrs Nesbitt) has received the prize of 100 guineas, for his essay, "On the best mode of preventing war among nations."

SCHOOLS OF DESIGN are forming in England for the instruction of weavers in drawing, designing, and the mechanical and chemical principles of their art. The object is to produce superior patterns, secure better productions, and advance the state of the trade, together with the condition of the operatives.

MINISTRY-AT-LARGE.—Five Domestic Missions have been established in England on the plan of the Ministry-at-large in this city, supported wholly by Unitarians; viz. in London, established in 1835, Rev. R. K. Philp and Rev. W. Vidler, missionaries; in Manchester, Rev. George Buckland; in Liverpool, established in 1836, Rev. J. Johns; in Bristol, established in 1839, Rev. S. Walker; and in Birmingham, established in 1840, Rev. Thomas Bowring.—*Monthly Miscellany.*

The English papers say, that during the past year the Wesleyan Methodists have erected no fewer than 130 chapels, at a cost of £80,000.

DOMESTIC.

STATISTICS OF PAUPERISM IN MASSACHUSETTS. By the Pauper Abstract of the year 1840, prepared by the Secretary of State it appears that in the whole State 14,912 persons were relieved or supported as paupers, of whom 9327 belong legally to the State and 5271 are State paupers, i. e. persons who according to our laws have no settlement in any city or town in the Commonwealth. 3178 are foreigners of whom 2589 are from England and Ireland. 180 towns have alms houses which with 16,678 acres of land attached to them are valued at \$926,768. 7160 persons have been inmates of the alms houses, leaving 7752 as out-door poor which of course includes many whose relief was only temporary and incidental. The estimated value of labor by paupers in alms houses is put at \$31,423. The average weekly cost of supporting alms house paupers is 85 cents and out-door poor 97 cents. 518 are returned as insane and 369 as idiots, but the hundred in the Boston Lunatic Hospital and probably a greater number in the State Lunatic Hospital at Worcester do not appear to be included. 8287 of the whole 14,912 paupers are stated to have become so from intemperance in themselves or others, and 269 of the poor foreigners came into Massachusetts during the year.

\$41,055, is paid by the State to the cities and towns towards the support of State paupers, and the whole expenditure of the Commonwealth for the support and relief of the poor including interest on the value of the alms house establishments is stated at \$320,242.

Taking the population of the State by the May census as 718,692 with the above data, and it appears, about one in forty eight has been relieved as a pauper, and only one in every hundred is admitted to the alms house, and that the average poor tax of Massachusetts is 445 dollars to one thousand of the population.

A. S.

The meeting of Delegates from the Benevolent Societies for March took place on the 9th inst. and was fully attended. Prayer was offered by Mr Waterston. The Secretary read the Records. Reports from several of the Societies were presented—and the subject of street beggary, or, indiscriminate alms-giving, assigned at the last meeting for the purpose, was taken up. Mr Howe opened the discussion and offered cogent reasons with pertinent illustrations in support of the principle *that relief should never be given without previous investigation.* Several other speakers followed upon the same side of the question—and there appeared to be but one opinion in the meeting upon the subject. The principle itself, with the theory upon which it rests, and the daily illustrations it receives in every large city, deserves to be fully and distinctly laid before the public. We shall cheerfully avail ourselves of every opportunity to contribute towards so desirable a result. Deacon Grant presented copies of Mr Hague's sermon before the H. B. Society, to the delegates.

A few moments were devoted to general conversation. And the meeting adjourned.

Notices.

ROBERT MERRY'S MUSEUM, Nos. 1 and 2, published by Bradbury & Soden, No. 10 School street, Boston.

Robert Merry in his Address to the Reader says, "I will not claim a place for my numbers upon the marble table of the parlor, by the side of songs and souvenirs, gaudy with steel engravings and gilt edges. These bring to you rich and rare fruitage of the hot-house, while my pages will serve out only the simple, but I trust wholesome productions of the meadow, field, and common of Nature and Truth. The fact is, I am more particular about my company than my accommodations. I like the society of the young—the girls and the boys; and whether in the parlor, the library, or the school-room, I care not, if so be they will favor me with their society. I do not, indeed, eschew the favor of those who are of mature age—I shall always have a few pages for them, if they will deign to look at my book. It is my plan to insert something in every number that will bear perusal through spectacles." And if he shall so far fulfil his promises as to take his place, without question, in the society he thus seeks, he may deem himself a happy and a useful man. The two first numbers of

this juvenile Magazine are well printed and illustrated. We are glad to see a child's book in a dress so tasteful and attractive. And our young friends will be happy to learn that he who was, of old, Peter Parley, is now to be known as Robert Merry.

TRUE CHARITY A CHECK TO PAUPERISM. Boston: Gould, Kendall & Lincoln, 1841.

Under this appropriate title the Howard Benevolent Society have published Mr Hague's late sermon before them, in a beautiful pocket volume. We wish to quote so freely from it, that we shall venture to postpone the abstract we promised our readers, to a future number. In the meantime we would call attention to the following notice in the Appendix to the sermon.

HOWARD BENEVOLENT SOCIETY.*—"The name and efforts of Howard have given an impulse to benevolent feeling, and led to the organization of innumerable general and local societies, for the alleviation of suffering humanity. This is a pleasing thought, and evinces the incalculable benefits which result from the exertions of *one man*, when he is actuated by the principles of deep-toned piety and untiring philanthropy.

Among the numerous charitable institutions in Boston, the "Howard Benevolent Society" justly holds a distinguished rank. Probably no other institution in the city, with the same means, ever administered more mercy to sickness and poverty, or more consolation to the troubled mind, than this Society. Its success is principally owing to a wise feature of its constitution, which requires a personal knowledge of distress, before relief be granted,—and to the judicious character of its members, among whom have been found our most active and respectable citizens.

This Society is only one among many kindred institutions in both hemispheres, which may be considered as the fruits of the example of the great Howard. Such Societies prove the advance of Christian sympathy in the human breast, and bespeak the approach of millennial happiness.

This Society was formed by "a few individuals, on Monday, the first day of June, 1812, convened at the house of Mr Matthew Parke, with the intention of forming a society for the assistance of the destitute sick." At this meeting, Mr M. S. Pulsifer acted as President, and Mr G. L. Freeman, as Secretary. An animated preamble and judicious constitution were then adopted. Its officers are a President, Secretary, Treasurer, and a Standing Committee of sixteen persons, as almoners to distribute its charities.

Feb. 16, 1818, this Society was incorporated, and, under its revised constitution, it has moved on in the discharge of its high duties. May its character ever be worthy of the pre-eminent name it bears; and a liberal community never be weary in enabling it to pursue its course "in doing good."

* The following is an extract from the Appendix to the "Memoirs of Howard," published in this country,—a work that should be owned and read by every true Christian philanthropist.

Office of the Society for the Prevention of Pauperism,

Under the Savings Bank, Tremont St.

The public are respectfully informed that Domestic of every description may be obtained without expense, by calling at the above office. Small girls for Nursery and Parlor work, are daily applying for situations. The names of a number of women, residing in different parts of the city, are on the books, who would take in washing, or go out by the day, to wash and iron, or clean house, &c. Many of these are poor widows with children, and it would be a deed of charity to employ them.

Persons wishing for Lads in families, offices, or stores,—for apprentices, or on farms in the country, may here be accommodated. Men may likewise be obtained for day-labor, working in families, driving carriages, farming, gardening and various other kinds of employment.

Office open from 9 to 1 every week-day.

Publications of the Warren Street Chapel.

The subscribers have for sale the following works, published for the benefit of the WARREN STREET CHAPEL.

The MEMOIR of JAMES JACKSON, JR.

The GAME OF LIFE; a Sketch by Moritz Retzsch.

The MEMOIR of NATHANIEL BOWDITCH; prepared for the Young.

Of this last, the Salem Gazette says:—"We most cordially recommend this beautiful memoir of one of the truest and best of men to all who delight to contemplate human virtue, and to promote it in the world. Written in a style of charming simplicity, so appropriate to the pure character and the active and genuine virtues exhibited, and published in a very handsome and attractive form, this excellent work cannot fail to be generally sought and read, especially in this community, where Dr Bowditch was so truly loved and respected, and where his talents and virtues are so justly appreciated. It is a beautiful little volume for a New Year's gift, whether to the young or those of maturer age, for the admirable portrait it presents will never cease to be delightful and precious to every one who aspires to moral and intellectual improvement. It is rare, indeed, that a work of such intrinsic and permanent value is given to the world."

Also—"The LAW OF CHRIST;" a Sermon to Children. By Rev. Thomas B. Fox, of Newburyport. Price one dollar per hundred.

WILLIAM CROSBY & CO.

118 Washington Street.

The Monthly Miscellany of Religion and Letters,

EDITED BY REV. EZRA S. GANNETT,

Is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at \$1 per annum.

Each number contains numerous Original Articles—a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—

Rev. H. Ware, jr., D. D.	Rev. Dr Dewey,
Rev. Dr Parkman,	Rev. C. Stetson,
Rev. A. P. Peabody,	Rev. C. Palfrey,
Rev. E. B. Hall,	Rev. G. E. Ellis,
Rev. John Pierpont,	Rev. W. H. Furness,
Miss Lee, author of 'Three Experiments of Living,'	
Miss Park, author of 'Miriam,'	
Rev. K. C. Waterston,	Rev. T. B. Fox,
Rev. S. Osgood,	Rev. C. Robbins,

and many others. Every endeavor is made to render the work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established nearly two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington Street, Boston.

WANTED—Men to solicit subscribers to the above work.

WILLIAM CROSBY & CO.,

PUBLISHERS, BOOKSELLERS AND STATIONERS,

No. 118 Washington Street....Boston,

Keep constantly for sale, a large assortment of School, Theological, Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationery of all kinds, Drawing materials, and all the articles usually found at such an establishment. Connected with the above is the

Boston Circulating Library,

containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published.

W. C. & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday schools and Juvenile Libraries. Also, all the different Text Books and Catechisms used in Sunday Schools. Particular attention paid to furnishing Sunday School Libraries.

Orders from Clergymen or others, for Theological, Juvenile, or Miscellaneous Books, will be punctually attended to.

TUTTLE, DENNETT AND CHISHOLM, PRINTERS, SCHOOL STREET.

THE
JOURNAL

OF

THE MINISTRY AT LARGE.

NUMBER 3

CONTENTS.

	Page		Page
Our Prospects, - - - - -	33	Your own Epitaph, - - - - -	42
Heaven, - - - - -	33	Biography of the Benevolent.—Joseph May, - - - - -	43
Beggary. A Sermon, by Rev. O. Dewey, - - - - -	33	Washington, - - - - -	45
The Father to his Motherless Children, - - - - -	33	Nathan, or the Parables, - - - - -	45
Apprentices and Operatives, - - - - -	38	The Dwellings of the Poor, - - - - -	46
Education, - - - - -	40	Human Responsibility, - - - - -	47
To my Children, - - - - -	41	Intelligence. - - - - -	47
The Departed, - - - - -	42		

TERMS.—The “Journal of the Ministry at Large” is published, by WILLIAM CROSBY & Co., on the 15th of each month, in 16 octavo pages and double columns, at One Dollar a year, *payable in advance*. C. F. BARNARD, Editor.

BOSTON:
WILLIAM CROSBY AND COMPANY,
118 WASHINGTON STREET.

JOURNAL OF THE MINISTRY AT LARGE.

VOLUME I.

BOSTON, APRIL 15, 1841.

NUMBER 3.

Our Prospects.

Our friends will be happy to learn that the prospects of our Journal are encouraging. Such a paper can hardly be expected to commence with a large circulation. The list of subscribers is steadily increasing—and, with the assistance of those who approve of the object, will soon be carried sufficiently far to prevent any pecuniary embarrassment to the publisher or editor. We should rejoice to attain this position. Hitherto, almost without exception, the expense of whatever has been published in connection with the ministry at large—has been defrayed by funds provided for the purpose or incurred by the ministers at large on their individual responsibility. Dr Tuckerman's Report and those of his colleagues have been printed by the Associations entrusted with the support of that ministry. All other intercourse with the public mind, except so far as the periodical press afforded a channel, depended upon the ministers' private resources. Dr Tuckerman's last work, for instance, cost him upwards of 250 dollars—and proved a serious embarrassment to him at a period when he should have been relieved from all such cares. He did not complain. Nor would any one who does not lose sight of the object he has proposed to himself under the inconveniences, to which its pursuit may sometimes subject him.

It would however be very gratifying if we could hereafter print, as often and as fully as we wish, without being exposed to the risks above referred to. Dr Tuckerman early enjoined upon me the necessity of collecting every thing, published in this country and abroad, that relates to the various interests embraced in the wide field of the ministry at large, with a view to making them the subject of private study and public consideration. I have endeavored to do so, and shall now be most happy to find myself so far honored with the sympathy and support of the community as to be able to continue this periodical in the service of the ministry whose title it has assumed. Ed.

Heaven.

BY LADY EMELINE STUART WORTLEY.

Soon, soon shall my toiling bark touch on the shore,
Where the desolate heart shall be blest;
Where the surge of the long-troubling ocean no more
Shall deprive the worn spirit of rest.

Where no care for the past, and no fear for the morrow,
Shall oppress earth's tired wanderer welcomed, for-
given;

Where the bark that hath rode through the dim waves of
sorrow,
Shall anchor sublimely in shadowless heaven.

On! on! my frail bark, through the surge and the spray—
There's a beacon that beckons and leads from afar;
On! on! my weak bark, through thy perilous way—
There's above thee a Heaven and before thee a Star!

*Reprinted, with the kind permission of the Editor,
from the New World.*

Beggary. A Sermon.

BY THE REV. ORVILLE DEWEY.

Gospel of John, xii. 8.—The poor always ye have with you.

Who are the poor—in the contemplation of the text? I answer, they are not those whose daily labor earns their daily bread; but they are persons who are objects of charity. "Why," says Judas Iscariot, "Was not this ointment sold for three hundred pence, and given to the poor?" They are objects, then, of charity; persons whom improvidence, vice, or misfortune have deprived of the power or of the disposition to provide for their own subsistence. And so long as improvidence, vice, and misfortune are in the world, so long will there be such persons. That is to say, the poor we shall always have with us.

The question then, presents itself as one of permanent importance—what is to be done with this abject and miserable pauperism? It is a question for humanity; and it is a question for self-interest.

Even our interest is involved to a greater extent than we may at first imagine. Not only do the security and comfort of all our possessions, depend in no small degree upon the state of this class; but our actual disbursements for its relief and support, are sufficient to attract some serious attention.

I cannot go into details on this point, but I am satisfied, and am persuaded that you will be, on some careful consideration of the subject, that the gifts to the poor in this city, in the forms of public provision and private charity, amount every year to considerably more than a million of dollars.

This is not a small matter to those who give. It is not a small matter to our city. It would build up in three or four years—what we very much want—a grand literary institute, with endowed lectureships, and a library of a million of volumes; an institution that would soon give this city a pre-eminent character for learned pursuit, equal to the distinction which it now has, for commercial enterprise. It would in a few years more, build our aqueduct. Or it would furnish the means of cleansing, purifying, and adorning the city in every direction.

I do not mean to imply, by these remarks, that any plan can be proposed, by which all charity to the poor, may be dispensed with. But I do think, at the same time, and shall soon say something to show, that our alms might be reduced one half, and that, with advantage to the poor themselves. But the suggestions I have made, point not to the sav-

ing but the considerate and careful disbursement of means, so important to the public welfare.

I have said that the amount of these charities is not a small matter to ourselves. Still less, let us add, is the manner of their distribution a small matter to the poor. It involves, I had almost said, as much as their virtue is worth, *how* they are helped and relieved. This is the important part of the subject, and I invite to it your special attention. A man may carelessly put his hand into his purse and bestow a gift upon the poor applicant who meets him in the street or at his own door. To the giver it is a trifle; and he may scarcely think of it. But to the receiver it may be quite another thing. With him it may go far. But the question is, *in what direction?* It may go far to relieve him; but it *may* go far to increase his misery. It may go so far as to plunge him into the ditch, a brutalized and drunken wretch. You would think it inhuman to apply a direct force to hurl him there; but you may do the same thing as effectually by your careless, uninquiring, undistinguishing charity. There may then be an infinite contrast between the apparent value of the gift and its real effect. It is a trifle; and yet it may tell upon the deepest welfare of a moral and immortal being.

Let not this be said to be a visionary and extravagant statement of a very simple matter—a chance donation on the one hand, and on the other, the means which it affords to a miserable creature for once drowning his senses in oblivion. What is it that *makes* many a man a beggar, and sinks him to all the misery, and shame, and degradation of beggary? It is nothing in the world but reliance upon such giving. If he knew that on every application his case would be thoroughly sifted out; if he had a previous conviction that none would give him till they knew him, or knew his case, he would see that the trade was hopeless; he would go to work, and take care of himself; he might rise to reputation and wealth; and that single element of our social economy—indiscriminate giving—taken away, might make all the difference to him between squalid mendicity and honored competence—should I not say, between perdition and salvation:

It is a thing that we do not sufficiently consider or understand—the different and diverse spheres in which men move, even when they are mingled in the same crowd; how it is that, in some respects, every man is a world to himself, into whose inmost depths, perhaps, no other man can enter; how the feeling of severance, may separate different beings and classes who walk on the same earth, almost as widely as if they dwelt in different planets. As you brush by the street-beggar you recognize the form of a man, and think, perhaps, of nothing more. But what is his position? He sustains but one relation to the mass of men, and that is the relation of abject dependence. Is it strange, then, that he should look upon them with secret hate and despite, and all the more, because he cringes before them? Is it strange that he should think it his business to deceive them as much as ever he can? He wrings, perhaps, a reluctant

gift from the hand of charity. Is it likely to fall kindly on his nature? Is not his very success more likely to be recounted to his comrades at night as a good story, for their amusement, and for their common mockery at the credulous and tender hearted people that have helped him? If different nations can be brought into a state of angry warfare without any cause, or without their knowing any good cause—without any real contrariety of interests—do you suppose that the nation of beggars carries on no war with the nation of givers? Indeed it does carry on that warfare; and with the most exquisite tact and skill—with the most astonishing knowledge of human nature. The eye that looks out from the beggar's shaggy locks and ragged attire, is, amidst all its downcast submissiveness, sharpened to the keenest observation. Thus—as I have observed—if he meets with an angry rebuff from any man, it is upon that man that he is sure to fasten himself. He calculates upon that sensitiveness—that quickness of feeling—he expects that it will come round to his aid. But if he sees that the man passes him with cold and almost unnoticing indifference, he knows that the case is hopeless.

If any one should suppose that my design is to harden your hearts against the poor, I may leave it to the very presence of a Christian temple, not to say to my well known sentiments, to shield me from such an imputation. I know that, there are deserving persons who wear the garb of beggary; it is for their very sake, in part, that I speak. I have no doubt that there are some such, who stretch out the hand to strangers, in the street. All I desire, is to make an earnest protest against indiscriminate charity—against giving in perfect ignorance of the private character and domestic condition of the applicant.

The truth is, there is needed in every city, a grand Commission on pauperism. Some means should be devised to save us from acting, as we now do, in the dark. What more favorable state of things can be imagined, for the thriving of reckless and unprincipled beggary, than for a crowd of unknown paupers to be applying at the doors of the wealthy and well-off, and there receiving food, clothing, and money? It offers the most tempting lure to improvidence, and the highest premium to duplicity.

The plan adopted in our sister city of Boston, is this. There is one central office. In this city, from its size, two or three would be required, whose commission should extend over certain defined limits. This office sells *tickets* of various values. With these, families, at their pleasure, provide themselves. And when the poor apply at their doors, they give them these tickets, directing them to the office, where, if they are needy and deserving, they will be helped. I do by no means intend, as I shall soon come to show you, to embrace all our duties to the poor in this summary process: but this method may be used in all doubtful cases. This plan, you will observe, brings the crowd of applicants under the eye of one, two, or three persons, who will soon come to know them; whose business it

will be to inquire into their circumstances, and to treat their cases at once with judgment and kindness. This plan, it is true, would involve some outlay at the first; but it would be an immense saving of expense in the long run: and what is more, it would be an immense benefit to the poor; for it would give to merit its due, and dismiss the unworthy to some better employment than beggary.

Under the present system, I believe we little suspect the injury that we are doing to the poor. More than one instance have I known, and I am persuaded that they are multiplied to hundreds and thousands in this city, where the needy have first tried solicitation in real though temporary distress—where the distress has been relieved, and the applicants ought then to have gone to work. But finding the hand of indiscriminate charity stretched out—finding that they could go from door to door with some moving and plausible story—getting into their hands, perhaps, some paper with a responsible name, though it was designed to serve only a temporary purpose—they have gone on, down and downward; and sunk at last to the depths of beggary, vice, and ruin. And when the awful account is made up, does not their ruin, if not their guilt, lie at the door of our present blind administration of charity?

Beggary is kept in countenance by our present system; by the ignorance of the giver, and the obscurity—the incognito, so to speak—in which the receiver presents himself; and by the reasonings that proceed from both causes. I have known instances at our ward distributions, of persons receiving assistance who had considerable means of their own—who had money, actually lying in the hands of a friend, which they had laid up to meet the occasions of the winter. And when called in question for this, they have said that “others around them were receiving aid, and they did not see why they should not apply.”

And thus is put upon this family the stigma of mendicity—and the seal of destruction. Thus carelessly is put into the hands of this family a fearful certificate of charity—which is to be carried down with them in the journey of life—which is yet to be signed and countersigned all over with fraud, meanness and lying—which even now marks that family out, as plainly as words can, for misery and ruin. It is as significant as if it were a hatchment, nailed over the door, and proclaiming this to be the house of death.

There are exceptions, doubtless; but generally, speaking, beggary deserves to be regarded as an awful moral fact! It is pregnant with meaning. Its tattered garments are stamped with more, and alas! far other, than heraldic insignia. Idleness, improvidence, and ruin are written upon every fluttering shred of its “looped and windowed raggedness.” The victim at the *auto de fe* did not more certainly wear the garment of doom. Such a fact should not be passed by with ruthless neglect, nor should it be made the subject of hasty shifts and expedients. It should fix the solemn attention of a moral and christian people. The beggar is still our brother. He may be raised to honor on earth, and to happiness in heaven. But the ordinary treatment

which he receives—reckless on the one hand and contemptuous on the other—is precisely fitted to sink him to infamy in this world and misery in another.

I must proceed therefore to say something further of the treatment to be bestowed upon the mendicant poor. Our duty in the case is not discharged by modes of formal charity. A human being needs something more at our hands than to be fed and clothed. His mind is to be cared for as well as his body. No care short of this can be of any essential service to him. Nay, every thing that comes short of this is pretty certain to injure him. And this care can be rendered only through acquaintance with him. We must go to him—we must speak with him—we must know him, in order essentially to do him any good.

Let me invite your attention, as I have more than once before, to this subject of visiting the poor:

There are certain feelings concerning this duty, to which I shall have regard in what I am now about to say of it.—There are many persons who are not indisposed to do a deed of philanthropy, but who, with regard to any general and personal exertion in behalf of the poor, are apt to say, that the evils of pauperism are too great to be removed—that they have no time for personal visiting, and that they are not fit to be moral and religious teachers of others.

Let me, therefore, say something, in the first place, of the kind of influence to be exerted on the poor and neglected, and of the way in which they are to be approached. I will suppose, then, that any one of you seeks out some poor family in your neighborhood, or in the nearest vicinity to you; that you visit it from time to time, become acquainted with its members, take an interest in its affairs, establish your influence in it as a kind and judicious friend. Your main object is not charity; though if it be necessary you will bestow that. You will bestow it, and yet, coming from one well and long known, as you at length would be, coming from a tried adviser, and well-wisher, the aid you would render would not possess the ordinary character, nor do the ordinary mischiefs of charity. But your primary object is not charity. You design to set up in that family a new social and moral influence. It is no difficult thing to do this. You have not become a teacher, an expounder of tenets, or a preacher of homilies. You have only just to follow the natural lead of your own mind—you have only just to do what a kind neighbor and friend would do, and that is all. Observe, that I would not dissuade from the direct exertion of a religious influence; but I would say, let that be as one's mind prompts; and let no one be deterred from this sphere of philanthropy by the idea that he is not a proper person to become the moral guide and reformer of others. Let us be assured that all will come right to an honest and right intention; and that we shall learn our duties in proportion as we attempt to discharge them. Indeed, the bare fact that a depressed and poor family had such a friend as any one of us might become, would itself be a more powerful moral influence than all the in-

fluences of morals and religion put together, which are now made to bear upon it.

And it is this kind of influence which a family most of all needs—the influence of kindness, of encouragement, of advice, to know that somebody cares for them; to feel that there are those who look on them with some friendly interest, who will rejoice in their welfare, and regret their failure to walk in the paths of industry and virtue. The father, perhaps, is discouraged and vicious; the mother is struggling with a hard lot; the children are neglected. The family is poor, indeed; but that is not the worst of the case, it is disheartened; it has lost courage and resolution. The spring of energy and hope which should bear it onward and upwards has given way, and a stoical and fatal indifference has taken its place. What voice, then, could be so powerful, what human voice so regenerating, as the voice of encouragement and kindness? I have known cases where the most dissolute have paused at that voice, have looked first with surprise at the christian messenger that uttered it, and then melting into tears, have said: “I didn’t know this; nobody ever spoke to me in this way before; I didn’t know that any body cared for myself.” Yes, and I have known such to rise to virtue, when it seemed as if the mighty moral lever that lifted them up, was the power of that blessed and brotherly sympathy.

What a beautiful connection would this be, between the different classes of society! Whose children would not be benefited by being drawn into this holy ministration, by being led to feel this sacred sympathy for the children of the poor and needy; by being sent, in times of sickness, of distress, or in the inclement season, to bear some little offerings for relief, to those whose lot God has made less favored than their own! Do you not think that they would return with gratitude to their happy homes, and that they would be less selfish and exacting, for what they had witnessed in the homes of indigence? I am shocked when I reflect that in the prosperous families of a great city, pride only may constantly increase with wealth; and that all that the children and parents of an opulent community may know or think of wealth, is, that it gives them more splendid mansions, gayer apparel, richer entertainments, and more varied and expensive pleasures! I tremble when I consider how the beneficent Father of all will look down upon such a people, and what terrible retribution for their abused advantages, he may exact at their hands.

We ought not to be willing indeed to depute the officers of philanthropy to others. If we *will* not perform them ourselves, we ought, it is true, to commission others. And in such case, I certainly think it is the duty of city congregations, to support “Ministers at large.” But we ought not to be willing to resign the blessed labor of doing good to others. We ought not to be willing to do this by proxy. This moral charity it is, emphatically, that is twice blessed: it blesseth him that gives, and him that takes. It may be a strong declaration, but I am inclined to say that the upper classes of society would be as much benefited by

this ministration of mercy, as the lower. In the zeal that is awakened at the present day, for improving the condition and character of the poor, we are liable to forget what improvement the opulent need to bring them to the standard of Christianity. Man looketh on the outward appearance, and sins that are enshrined in wealth, he cannot see; while vicious poverty lies before him in all its naked and squalid and disgusting misery. But it may be that, in the sight of God, the vices of the rich, are as abominable and as dangerous too, as those of the poor. I say, as dangerous; ay, and more so; for if selfishness, indulgence and excess prevail in the higher classes, why shall not the example propagate itself downward, among those beneath, till it whelms the whole world in ruin!

It is certain that there is, between the welfare of these classes, a connection never to be overlooked in this country. The evils that result from our neglect of the lower classes, approach us in every shape that can appeal to our interests and our fears. They come upon us in the form of taxes. We are already paying hundreds of thousands in this city for pauperism and crime; and, if their progress is not stayed, the time is coming when we shall pay millions. If the three thousand drinking houses of this city, and the 300,000 dollars of expense for pauperism and crime, and the many hundred thousand more in common charity, go on increasing, where is this to end, till it shall bring on us such burthens as those under which England is now groaning? This is a country, too, in which the dependence of different classes on each other, is far more intimate than it is in any other. We cannot with the same impunity, neglect the lower classes as other countries may. The greatest tangible evils of the country at this moment, are those which come upon us through unfaithful domestics, servants, laborers, and agents of all sorts. And the greatest political dangers of the country spring from the upheaving resistance of the unthinking and uneducated classes against all lawful order and rule. But the real evils lie deeper—in that neglect of our duties of which we are all guilty. We must learn here a new lesson of human brotherhood; we must fulfil the duties of this great relationship; or we cannot be a happy nation, if indeed we can long be a nation at all. There never was a people, to whom the great, peculiar law of christianity was so commended, so urged and enforced by every consideration of duty and expediency and necessity, as it is to us.

And what is that law? It is, in the words of Christ himself, that “we love one another.” Ah! my brethren, did we but understand this great mystery of the Gospel, that in making others happy we make ourselves most happy; that the labors of philanthropy are a blessed privilege; there would be no need to appeal to lower views of interest. The opportunities to do good would be what prizes now are in the selfish competitions of life; and we should seize them more eagerly than we now do speculations and bargains, and all the chances of wealth.

But now I fear I shall be told, that all this is easier to say than to do; that it may be a beautiful

theory, but that it is impracticable; that there is no sufficient time on the part of the better classes, for this visitation of the poor; and that, in fine, the mass of evils summed up under that dreadful word pauperism, is not—is never to be removed.

For the time requisite, I will only say, the Sabbath is a time. One hour on each Sunday, will suffice for all the visiting I have proposed. No one will deny that he has that hour. And I trust it will at length be found that the Sabbath was made for beneficence as well as for worship; that it was made for man; that it was made not for idleness, nor religious dissipation alone—nor alone for true and divine worship; but also for doing good. This day, *rightly used*, might indeed save the world.

And now, with regard to the extent of this work of philanthropy which I have recommended: let me, in estimating it, direct your attention to the population and condition of our own city. It is computed that there are 6000 families in this city which, at one time or another during the year, are indebted for subsistence, more or less, to the hand of charity. Not to come short in our statement, however, let us suppose there are 10,000. But the whole number of families in this city cannot be less than 50,000 or 60,000. This leaves 40 or 50,000 families, who sustain the relation to the indigent of being able to help them in the way I propose. If, therefore, there be only one in one fourth part of these families, i. e. in 10,000, but one person who will give one hour each Sunday to the proposed undertaking, the work will be done. Cannot the one fourth part furnish even one person who will perform this duty to his poor brethren? I know not. But this I know, that if but this proportion of our citizens could be persuaded to take the proper interest in those around them, a work would be done so glorious, that the world would look with wonder at the spectacle: the strong holds of wickedness would be broken up; our city would send forth the light of an example that would shine beneficently upon the country and upon all Christendom; and all men would exclaim—"these indeed are christians! this is indeed a christian city!"

One word more, and I will commit the subject to your private meditations. Are there not many among us who, when they survey their lives, feel a sad sense of deficiency in well-doing? Are there not some who are saying, "what good thing shall I do?" To the inquiry I offer one specific field: I propose to you one family—one family now filled with wretchedness for want of nothing so much as of some good guidance and friendship. This chill wind of autumn that sighs mournfully around their sad dwellings, but fitly tells the tale of their misery. Within, perhaps, they have no fire and little food: not a bed, probably, not a table, nor a chair. The children are but half-clad; the mother—looks not like their mother, but like their keeper, so squalid, so desolate, so utterly forlorn is she. And the father—*where is he?* Gone—fled from this house of misery, that has not the comfort of the wolf's lair, nor of the hen's brooding wing—fled from this abode, too dreadful for humanity, to some darker spot, where humanity's self may be lost in brutal intoxication. Oh! how many palaces of ease and

splendor and luxury are there in the great cities of the world, where dwell one and another, sick, languid, dispirited and complaining, whom a frequent walk of mercy, in the bright, bracing air, to that desolate abode, whom the new interest excited by such an enterprise, whom the kindling sympathies of that blessed ministration, would at once restore to physical health, and regenerate to spiritual life!

But I must not dwell upon a relief which may seem to you to be far off. The distress I speak of is near, and it is indeed such, in its simple reality, as no pen or pencil ever drew. And the hand that can help is near. For, the cold and inclement season that is coming, you will almost inevitably be brought into contact with such a family, and then passing by *almost* like the Levite on the other side, why shall you not go in among them and pour oil and healing into their wounds? Why shall you not enter that family to do what you can do for its permanent good? Why shall you not form an acquaintance with it, and visit it from time to time, and be a friend to advise it, and watch over it, and raise it up from its degradation? You cannot doubt that it would be a positive and most efficient ministration to its welfare. Would it not be a pleasant thought in your heart, and one for which you would thank God all your life long, that you had done them this service? Could any thing make you happier than, in after life, to meet the bright face of that family, once so forlorn and sad? Would not the smile of that redeemed household be brighter in your eyes than all the wealth and splendor of the world? Would it not shine serenely upon your dying hour? I leave these questions to your own meditations, and only reminding you in the close, of those words of the great Master and Judge of life—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, when saw we thee an hungered and fed thee; or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me!"

The best government is that which best fulfils its mission, that is to say, which fashions itself according to the exigencies of its epoch, and which modelling itself according to the existing state of society, prepares an easy road for advancing civilization.—N. L. BONAPARTE.

There is in every nation a general spirit upon which authority is based. Authority, when it offends this spirit, offends itself and necessarily impedes its own action.—MONTESQUIEU.

Be indulgent to others' faults but implacable to your own.

[From the Christian Journal.]

The Father to his Motherless Children.

Come gather close to my side,
My little smitten flock—
And I will tell of him who brought
Pure water from the Rock;
Who boldly led God's people forth
From Egypt's wrath a guide—
Once a cradled babe did float
All helpless on the Nile.

You're weary, precious ones, your eyes
Are wandering far and wide,—
Think ye of her who knew so well
Your tender thoughts to guide?
Who could to Wisdom's sacred lore
Your fixed attention claim—
Oh never from your heart's erase
That blessed mother's name.

'Tis time to sing your evening hymn—
My youngest infant dove;
Come press thy velvet cheek to mine
And learn the lay of love.
My sheltering arms can clasp you all,
My poor deserted throng;
Cling as you used to cling to her,
Who sings the Angel's song.

Begin sweet birds the accustomed strain
Come, warble loud and clear—
Alas! alas! you're weeping all,
You're sobbing in my ear.
Good night—go say the prayer she taught,
Beside your little bed;
The lips that used to bless you there
Are silent with the dead.

A Father's hand your course may guide
Amid the thorns of life—
His care protect these shrinking plants
That dread the storms of strife:
But who upon your infant hearts
Shall like that mother write?
Who touch the springs that rule the soul?
Dear mourning babes, good night.

Apprentices and Operatives.

We proceed to give an extract from the second letter addressed by the proprietor of a cotton mill in England to one of the factory inspectors. The former letter, it will be remembered, gave the particulars of the plan adopted in this remarkable instance for the advantage of the hands employed in the mill. The following passages give a particular description of the progress of the colony and a statement of the principles which continued to guide the conduct of the benevolent proprietor of the establishment. We cannot but regard them as worthy of most careful consideration—and would ask if such endeavors might not be transferred to wider and higher spheres, or introduced to some extent into our common schools, Sabbath schools, and free chapels? May not this letter from a cotton mill be regarded, in one sense, as the Report of a minister at large?

"When I sent you, at your request, some time

ago, an account of the different plans we had adopted in our colony, for the improvement of the people, I remember that you desired me to add to it a statement of the particular objects we had in view, and a sketch of the principles and theory of our scheme. Circumstances at that time prevented my fulfilling your wishes; and when I afterwards thought of doing so, I found it by no means easy to recall the motives of each individual step, or to renew the vivid interest I felt in them while they were novel or experimental. What had at first been done on principle had been continued from habit, and the principle was forgotten. I had even ceased to be aware that several of our plans were different from those of other establishments, to us they were matters of every-day routine; and it was only when I visited other mills that I was reminded they were not generally adopted. The attention, however, that has lately been awakened to the importance of national education, and the discussions to which it has given rise on the subject of education generally—on the objects that it ought to aim at, and the most efficient means for the accomplishment of those objects—have induced me to re-examine my own opinions upon the subject more carefully, in order to satisfy myself whether, in the plans I am adopting here, and in others that I wish to adopt, I may not myself be, as I think many others are, altogether upon the wrong tack, and may not be laboring to produce evil, or attempt impossibilities, instead of really promoting the welfare of the manufacturing population, and raising them to that degree of intellectual and social advancement of which I believe them capable.

"I will endeavor then, as briefly as I can, to give a sketch of what objects I think ought to be kept in view in the management of a place like this, if the proprietor wishes to make it really conducive to the welfare of his dependents, as well as pleasant and profitable to himself.

"The first thing to be done in commencing such an establishment is to get a fixed and settled population about you. Till this is done, it is almost in vain to attempt anything more; you are always in the beginning, and nothing you do has time to ripen and produce its natural fruits. To effect this, I know of no means but by selecting from the number of applicants, which is always considerable, such families or individuals as seem, on inquiry, to be respectable, and then, by making them feel that they are not likely to improve their situation by changing it. Fair wages, comfortable houses, gardens for their vegetables and flowers, schools and other means of improvement for their children, sundry little accommodations and conveniences in the mill, attention to them when sick or in distress, and interest taken in their general comfort and welfare; everything, in short, which can make the place a home to them, and attach them to it and to their employer, contribute to produce this effect, to fix them to the spot, and to wean them from those unsettled and migratory habits which are peculiarly characteristic of the manufacturing population, and the greatest of all obstacles to any permanent improvement among

them. In short, every plan we have adopted, everything in which they take a part and which gives them another interest in the colony, has its share in producing this effect; and often while I am pursuing another object, and quite a different one, I am unconsciously securing this.

"A frequent complaint against the manufacturing system as at present pursued, especially in large towns, is the impropriety of behaviour between the sexes, and the general aspect of rudeness and uncivilized manners among the persons employed in our factories. By the former I do not speak of the extent of crime, for no evidence has yet been adduced to prove that this is greater than among the agricultural population, or among any other differently employed. The tendency of the evidence is decidedly the other way; and without ascribing any unusual degree of virtue to our female operatives, a cause for this superiority may be found in the early marriages which close intercourse and high wages naturally encourage, and which operates among us, as it does among the lower Irish, not so much by strengthening their virtue as by shortening the period of their probation.

"But waiving this question altogether, it must be confessed that the manners of our factory operatives of both sexes, especially the younger portion of them, are rude and uncourteous generally, and towards each other not distinguished by that propriety and modesty which form at least the most valuable outworks of virtue, and are intimately connected with all that is good and sacred in human character. From the very first day we commenced operations I kept this evil in view, and endeavored to prevent, that I might not afterwards have the trouble of correcting—the easiest as well as the safest course in our warfare against evil of every kind. It was not at first easy; but with patience and time, they were all gradually brought to understand and acquiesce in my wishes. You must have observed, during your visits to this place, that the sexes are entirely separated in the mill, as far as the nature of the work renders it practicable, the girls sometimes occupying exclusively half a room, and sometimes having a whole one to themselves. This regulation when first adopted not only prevented mischief, but was a daily reminder of the object that it contemplated, and independently of any thing said, gave a tone to the manners and bearing of our maidens that facilitated very much the operation of all measures subsequently adopted with the same view.

"Then by impressing upon the overlookers of the different rooms my wishes in this respect, by passing no observed breach of them without notice, by occasionally taking opportunities of mentioning publicly my determination to carry them into full effect, by stopping the steam-engines in the evening at an interval of a few minutes, so as to prevent the crowding and noise, unavoidable if all the hands were issuing from the building at one time, and by requiring the manager to be always present when the mill was breaking up, and generally being there also myself, I soon succeeded in repressing any overt acts of rudeness or im-

propriety; till, by long enforcement of orderly conduct, the observance of it became habitual, and any direct and constant superintendence for the purpose became unnecessary. But I was not satisfied with obtaining this kind of police civility and propriety of behaviour; I wished to carry it into all their conduct towards each other and myself, at all times and in all places, and to make it a matter of feeling and desire among themselves, rather than merely of obedience to me. Seeing how much the manners of men, in all ranks of life, depend on those of the women, I endeavored more particularly to civilize the latter; and not only to require from them respectability of character, but to teach them to respect themselves and to exact respect from others. Now it seems to me there is no other way of making people what we wish them to be, so effectual as always treating them as if they were so. If I wish to make an honest man or to keep one, I would treat him with confidence, openness, and respect, and make him feel that I trusted him, and that if he forfeited my good opinion he would add treachery to dishonor. If I wished to make a man a villain I would treat him with harshness, suspicion, and contempt, and could hardly blame him if I succeeded in the experiment. And so, if I wished to make a woman modest, kind, gentle, and mindful of the proper bearing and best graces of her sex, I would treat her with respect, gentleness, and attention, and make her feel that I think her worthy of it all. This plan we have always followed with the fair maidens of our colony, and we have never yet had cause to think that the notion was a false one. I did not say much about the matter, for I have little faith in the efficacy of moral lectures, but I made them sensible of the kind manners and character I admired, by showing that I noticed and appreciated wherever I found them. Those who possessed these saw that I perceived and approved them; and they were doubtless led to value them more because they saw this. Their parents saw it too, were touched with the respect they found paid to their elder daughters, and turned their attention to the cultivation of the same qualities in their younger children, which had won regard and esteem for their elder sisters. Others, who were not particularly distinguished by such respect, found that they must follow the tide of public opinion, and become like those whom they saw I valued more, if they wished to assume the same standing in the colony, and share the sundry little privileges that began to be granted to the aristocracy. All this gradually produced its effect, and when about two years ago we established the order of the silver cross among the girls, to which all above the age of 17 or 18 are eligible, this ornament became a distinct mark of superiority of character and manner, which it was an object of great ambition to obtain, and which has been a most powerful weapon in our hands to forward the great object of refining the minds, tastes, and manners of our cottage maidens, and through their influence of softening and humanising the sterner part of our population.

"The importance of good manners among this

class of people, as among all others, appeared to me to be very great, more so than is generally acknowledged, for though every one approves and admires them when met with, little attention is paid to their cultivation in the systems of instruction for the laboring classes; and our national habits and institutions do not give any opportunity of supplying in after life this deficiency in their early education. I am far from wishing to introduce among the lower orders those merely conventional forms and modes of politeness which, if desirable at all, are at any rate only suited to polished and cultivated society. But that courtesy which has its foundation in the feelings and character, and displays itself in all the actions and intercourse of life, is equally applicable to all ranks and conditions of men. I wish to see our people distinguished by their good manners, not so much for the sake of those manners, as because they indicate more than they show, and they tend powerfully to nourish and protect the growth of the virtues which they indicate. What are they, indeed, when rightly considered, but the silent though active expression of Christian feelings and dispositions? The gentleness, the tenderness, the delicacy, the patience, the forbearance, the fear of giving pain, the repression of all angry and resentful feelings, the respect and consideration due to a fellow-man, and which every one should be ready to pay and expect to receive, what is all this but the very spirit of courtesy? what is it but the very spirit of Christianity! And what is there in this that is not equally an ornament to the palace and the cottage, to the nobleman and the peasant? When this is possessed, the few outward forms in which mankind have agreed to express these dispositions need only to be pointed out, or the opportunity given of frequently observing them, and they will be gradually adopted. I say gradually, for we all know in our own case, though we sometimes forget it when dealing with others, that moral excellence of any kind is not to be acquired like a rule of arithmetic or a fact in history, but chiefly by daily seeing and admiring what is amiable and beautiful, and good, till we grow at length to be like it. No rules of art could have made a Raphael if he had never seen a picture; no one ever became a gentleman by reading Lord Chesterfield: and no humble cottage youth or maiden will ever acquire the charm of pleasing manners by rules or lectures, or sermons, or legislation, or any other of those abortive means, by which we from time to time endeavor to change poor human nature, if they are not permitted to see what they are taught they should practise, and to hold intercourse with those whose manners are superior to their own.

"To afford them the opportunity of doing this was one of the principal objects I had in view in opening the playground in summer, and still more in establishing our evening parties in the winter.

"At these latter they meet together on company terms, put on company manners, have the opportunity of talking with each other and with me on subjects of more general interest, and a higher tone than their ordinary topics; and when any friends

are staying with me, can observe their manners and listen to their conversation, and thus insensibly acquire an ease in the one and a readiness in the other that removes one of the greatest obstacles to intimate and pleasant intercourse between the different classes of society. Improvement of manners is, however, by no means the only object I had in view in trying the experiment of these parties, nor is it the only benefit we have derived from them. But it is the particular one now before me."

(To be concluded in our next.)

Education.

Under the title of "Chartism; a new organization of the people, embracing a plan for the education and improvement of the people, politically and socially," a work has been written for the working classes of Great Britain, by William Lovett, cabinet-maker, and John Collins, tool-maker, during their confinement in Warwick jail. We beg leave to quote the account of their plan, to relieve the fears of those persons in our commonwealth who object to Normal schools, the Board of Education, &c., on the ground that such movements are borrowed from the military despotisms of Europe. The chartists of England, it would seem, are not conscious of this objection. Their purpose is thus unfolded:—

"While general or local associations are not wanting for extending in charity the dogmas and exclusiveness of sects, or proclaiming the ostentatiousness of pride—for spreading knowledge and sympathy abroad, while both are greatly needed at home—for the mitigation of the physical and mental ills of life, while the originating causes are neglected—for the acquisition of languages, literature, and professional skill—for refining the tastes and enriching the imaginations of mankind—for investigating the properties of all nature, from the most minute object to the most stupendous—and for rendering the powers and uses of every element subservient to the production of wealth; there seems to be wanting an association paramount in importance to all—ONE FOR POLITICALLY AND SOCIALLY IMPROVING THE PEOPLE. To supply this great national deficiency, it is proposed that an association be established, and that the following be its objects:

First. To unite, in one general body, persons of all creeds, classes, and opinions, who are desirous to promote the political and social improvement of the people.

Second. To create and extend an enlightened public opinion in favor of the principles of the people's charter, and by every just means secure its enactment; so that the industrious classes may be placed in possession of the franchise, the most important step to all political and social reformation.

Third. To erect public halls or schools for the people throughout the kingdom, upon the most approved principles, and in such districts as may be necessary. Such halls to be used during the days as infant, preparatory, and high schools, in which the children shall be educated on the most approved

ed plans the association can devise; embracing physical, mental, moral, and political instruction;—and used of an evening for public lectures, on physical, moral, and political science; for reading, discussions, musical entertainments, dancing, and such other healthful and rational recreations as may serve to instruct and cheer the industrious classes after their hours of toil, *and prevent the formation of vicious and intoxicating habits.* Such halls to have two commodious play-grounds, and, where practicable, a pleasure garden, attached to each; apartments for the teachers, rooms for the hot and cold baths, for a small museum, a laboratory and general workshop, where the children may be taught experiments in science, as well as the first principles of the most useful trades.

Fourth. To establish, in such towns or districts as may be found necessary, Normal or teachers' schools, for the purpose of instructing schoolmasters and mistresses in the most approved systems of physical, mental, moral, and political trainings.

Fifth. To establish, on the most approved system, such agricultural and industrial schools as may be required, for the education and support of *the orphan children of the association*, and for instructing them in some useful trade or occupation.

Sixth. To establish circulating libraries, from a hundred to two hundred volumes each, containing the most useful works on politics, morals, the sciences, history, and such instructive and entertaining works as may be generally approved of. Such libraries to vary as much as possible from each other, and to be sent in rotation from one town or village in the district to another; there to be placed in the hands of a responsible person, to be lent out according to the rules, and, after a stated time, forwarded to the next district.

Seventh. To print, from time to time, such tracts and pamphlets as the association may consider necessary for promoting its objects, and, when its organization is complete, to publish a monthly or quarterly national periodical.

Eighth. To offer premiums, whenever it may be considered advisable, for the best essays on the instruction of children; for the best description of school-books for infants, juveniles, and adults; or for any other object promotive of the social and political welfare of the people.

Ninth. To appoint as many missionaries as may be deemed necessary, to visit the different districts of the kingdom, for the purpose of explaining the views of the association, for promoting its efficient organization, for lecturing on its objects, for visiting the different schools when erected, and otherwise seeing that the intentions of the general body are carried into effect in the several localities, according to the instructions they may receive from the general board.

Tenth. To devise, from time to time, the best means by which the members in their several localities may collect subscriptions and donations in aid of the above objects, may manage the superintendence of the halls and schools of their respective districts, may have due control over all the affairs of the association, and share in all its advan-

tages, without incurring personal risk, or violating the laws of the country.

To my Children.

BY HON. MRS. NORTON.

It is the twilight hour,
The daylight toil is done,
And the last rays are departing
Of the cold and wintry sun.
It is the time when friendship
Holds converse fair and free;
It is the time when children
Dance round the mother's knee.
My soul is faint and heavy,
With a yearning sad and deep;
By the fire side lone and dreary,
I sit me down and weep!
Where are ye, merry voices,
Whose clear and bird-like tone
Some other ear now blesses,
Less anxious than my own?
Where are ye, steps of lightness,
Which fell like blossom showers?
Where are ye, sounds of laughter,
That cheered the pleasant hours?
Through the dim light slow declining,
Where my wistful glances fall,
I can see your pictures hanging
Against the silent wall;—
They gleam athwart the darkness,
With their sweet and changeless eyes,
But mute are ye, my children!
No voice to mine replies.
Where are ye? Are ye playing
By the stranger's blazing hearth;
Forgetting, in your gladness,
Your old home's former mirth?
Are ye dancing? Are ye singing?
Are ye full of childish glee?
Or do your light hearts sadden
With the memory of me?
Round whom, oh! gentle darlings,
Do your young arms fondly twine?
Does she press you to her bosom,
Who hath taken you from mine?
Oh! boys, the twilight hour
Such a heavy time hath grown—
It recalls with such deep anguish
All I used to call my own—
That the harshest word that ever
Was spoken to me there,
Would be trivial—would be welcome
In this depth of my despair;
Yet no! Despair shall sink not,
While Life and Love remain—
Though the weary struggle haunt me,
And my prayer be made in vain;
Though at times my spirit fail me,
And the bitter tear-drops fall,
Though my lot be hard and lonely,
Yet I hope—I hope through all!

A POLISH PRINCE. A Polish Prince was accustomed to carry the picture of his father always in his bosom; and on any particular occasion he would take it out, and view it, and say, "Let me do nothing unbecoming so excellent a Father."

The Departed.

BY PARK BENJAMIN.

The departed! the departed!
They visit us in dreams,
And they glide above our memories
Like shadows over streams—
But where the cheerful lights of home
In constant lustre burn—
The departed—the departed!
Can never more return!

The good, the brave, the beautiful,
How dreamless is their sleep!
Where rolls the dirge-like music
Of the ever-tossing deep,
Or where the hurrying night winds
Pale winter's robes have spread
Above their narrow palaces
In the cities of the dead.

I look around and feel the awe
Of one who walks alone—
Among the wrecks of former days,
In mournful ruin strown;
I start to hear the stirring sounds
Among the cypress trees,
For the voice of the departed
Is borne upon the breeze.

That solemn voice!—it mingles with
Each free and careless strain;
I scarce can think earth's minstrelsy
Will cheer my heart again.
The melody of summer-waves,
The thrilling notes of birds,
Can never be so dear to me
As their remembered words.

I sometimes dream their pleasant smiles
Still on me sweetly fall,
Their tones of love I faintly hear
My name in sadness call.
I know that they are happy,
With their angel plumage on,
But my heart is very desolate,
To think that they are gone.

The departed! the departed!
They visit us in dreams,
And they glide above our memories
Like shadows over streams—
But where the cheerful lights of home
In constant lustre burn—
The departed, the departed!
Can never more return!

Your own Epitaph.

Reader, you may not yet have employed any person to write one for you. You would shrink from this. But you have been doing it already yourself. Were you to close life to night, your epitaph would be completely finished and ready for perusal, and all the work of your own hands. You are startled, perhaps. You are not aware of having ever been engaged in any such employment.

True, you have not used the pen upon paper, nor the chisel upon marble; but you have been doing this thing far more perfectly in another manner. *You have been writing your character by your*

course of life, upon the memory of each survivor who has been acquainted with you. You have written it fairly. There has been no flattery. Just what your life has been, you have penned concerning yourself. You have told your own story.

The tablet on which you have been engraving your epitaph, think of that. It is a living mind.—The cold marble receives neither good nor evil from the characters inscribed upon it. Not so the tablet of the heart. Your life has made impressions on an indestructible substance, on an immortal mind.—What you have written you have written. You cannot blot it out. With a pen of iron you have done this work. Your character as you have been inscribing it in the minds around you, may have been giving power to principles of action, currency to moral sentiment, impulses to courses of conduct, that have made this writing in this way, of your Epitaph, the most serious and momentous business you have ever transacted. Thus the dead live. And how many to a dreadful purpose! Had monumental marble only received the story of life, it had been well. But living, sensitive, immortal minds received it. Moral character was tinged, controlled, perhaps, by the sentiments thus impressed, and eternity will display the dreadful harvest.

You are writing your own epitaph. What a motive you have to write it well! Some of the lines are traced every day. Some developments of your character cause much to be written in a single hour. You are writing for eternity. The inscription will be read there. You will read it there. Therefore, write it well.

A member of the church removes from his former home to a distant part of the country. He is gone, says one friend to another, as the sound of the rolling wheels grows more and more faint. He will be missed. The family circle will feel the vacancy. In the scenes of social life in which he moved, there will be a notice of his absence. Many an acquaintance and friend will feel the loss.

But will the church feel it. His name was on record. Many remember the day, and its affecting solemnities, when it was placed there. He had sat often at the sacramental table. He was called brother, and was publicly known as a professed christian. But all this would not prove the church to be a loser by his departure. All this does not prove that he was such a branch that the vine would bleed when it was broken off. All this does not prove that a particle of moral strength had been lost when he departed to a distant land.

What was he in moral character? This is the question.

So it is when a disciple dies. We perform the last sad offices over him. We lay kindred dust upon him, and retiring, leave all that remains in the cold silence of the place of sepulchre. There is a loss. There are broken social ties. But has the church been a loser? Here again we fall back upon character.

Death may rob a family, and a community, when it does not rob a church. A valuable and useful citizen may be the one removed, and he a professed disciple, but the church may have as much strength

and beauty as ever. The departed disciple may have brought no glory to Zion, and hence she loses none when he is removed. Her records may lose a name, and this may be all her loss.

There is something sad in the thought, that a disciple may remove to a distant land, or be called to the eternal world, and the church be left to sustain no loss. Having added nothing, he subtracts nothing. The spiritual and devoted in that church do not find their number lessened by his departure. He did not belong to that number. But if no loss to the church on earth, is he any gain to the church in heaven? If Zion below does not mourn over him, will Zion above welcome him?—*Recorder.*

Biography of the Benevolent.

We cannot refrain from transferring to the columns of our journal the following interesting memoir—with a few of the preparatory remarks, from a late sermon, preached at King's chapel, on the death of JOSEPH MAY, Esq., aged 81 years, by F. W. P. Greenwood, D. D., and printed at the request of the family of the deceased.

GENESIS XV. 15. *And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.*

Most men would fain be made partakers of this divine promise to Abram, though the fulfilment of the desire, so general and so natural, is granted to but few. The love of life, wisely and mercifully implanted, is so tenacious, and life itself, under any but the most uncommon circumstances, offers so great a balance of happiness and ease, that long life is generally regarded as a blessing; and at almost any common period of our earthly existence, we would still have it protracted a while longer, and yet a while longer, indefinitely.

Besides this, there is the vision of old age, which often presents itself before us with great attractiveness, and in the most pleasing colors, especially after we have passed the season of childhood, which either sees it not, or not with favor. No wonder if these visions, and the love of life together, move us to regard old age as a blessing, and to desire it for ourselves and for our friends.

And besides this, I read in the text not of old age merely, but of a *good* old age, which implies something more than a sum of silent years, scored like bare marks against the individual's name. Other Scripture tells me that gray hairs are a crown to the head which is found in the way of righteousness; and from all scripture I draw the inference, that the only honorable and desirable old age is that which has laid up some store of wisdom and virtue, and can look back on a life which has been passed in the fear and love and obedience of God.

In every period of life, then, we see that it should be our chief care, while we look forward to longer life, to fulfil the ends of life, as in the sight and presence of its Author. A virtuous youth and useful manhood must prepare the way for a good old age and a peaceful departure. This preparation is indispensable. Without it, old age is not good, not honorable, not blessed. It can wear no crown,

because none has been woven for it by the hands of former industry; no materials for it have been gathered by the diligence of preceding years.

Let us consider, for a moment, what are some of the constituent parts of this necessary preparation for a good and venerable and happy old age.

1. There must be, in the first place, the preparation of a life of action.

2. There must be, in the next place, the preparation of self-improvement.

3. But not for ourselves alone must we labor, not even for our spiritual improvement alone, in order to prepare for a good old age: but also in the sacred cause of charity, and for the benefit of others.

4. Once more, there must be the preparation of religion.

A life of action, of self-improvement, of benevolence, of piety—such is the preparation for a good old age; an old age which in the highest sense shall be acknowledged to be good.

And such was the preparation which was made for his old age, by a well known member of this church, who, having finished a long course of usefulness on earth, is now gone to his fathers in peace. His old age was emphatically a good old age; and it was so, because he had made the due preparations, and laid the firm foundations for it long ago. Of the active in society, he was among the most active; there were few, not professedly students, who had a greater love of literature, and a more ardent desire of self-culture than he had; his heart was full of benevolence and sympathy toward his fellow creatures; and a sober and trusting piety toward God his Creator was the very light and guide of his life.

Mr May belonged to a generation which has now almost wholly passed away. A few yet linger, but they will soon be all gone. He may be regarded as a type and specimen, not indeed of what was most brilliant and distinguished, but of what was most solid and worthy, staunch, honest, upright, and true in that generation. He was a native of this city; his life was passed in the open sight of his fellow citizens, and the testimony which I render is only the repetition of the common voice.

His integrity has never been questioned. It passed safely through the trial of adversity and failure in business—a trial which has proved too severe for the strength of many—and was confidently relied upon after that change as before it. Perfect proof of this is given by the fact that he was called on to fill several offices, which, though not conspicuous, involved important trusts, and supposed implicit confidence, and which were held till repeated intimations of increasing age warned him to resign them.

His ideas and feelings respecting riches, though not perhaps peculiar, were certainly not common. He regarded the gift of property to one's children a questionable good. He has often said, that he knew many promising youth who were stunted in their intellectual and moral growth by the expectation of an inheritance that would relieve them from the necessity of labor. Every man, he would add, should stand upon his own feet, rely upon his own

resources, know how to take care of himself, supply his own wants; and that parent does his child no good, who takes from him the inducement, nay, the necessity, to do so.*

He thought it well and proper, to engage in the pursuit of property in some honest and honorable occupation, as one of the means of unfolding the faculties, and forming and establishing the character. But he considered it most unworthy of a rational and moral being, to seek after riches as the *chief good*. He utterly despised avarice.

When about thirty-eight years of age, he was stopped in the midst of a very profitable business, in which he had already acquired a considerable fortune, by the result of an ill-advised speculation. He foresaw that he must fail, and at once gave up all his property, "even to the ring on his finger, for the benefit of his creditors." The suffering which this disaster caused revealed to him that he had become more eager for property, and had allowed himself to regard its possession more highly, than was creditable to his understanding, or good for his heart. After some days of deep depression, he formed the resolution, *never to be a rich man*; but to withstand all temptations to engage again in the pursuit of wealth. He adhered to this determination. He resolutely refused several very advantageous offers of partnership in lucrative concerns, and sought rather the situation he held, for more than forty years, in an Insurance Office, where he would receive a competence only for his family.

When in the midst of his family he seemed to have no anxieties about business, and was able to give his whole mind to the study of his favorite authors, the old English Classics, the best historians, and Paley and Priestley, of whom he was a great admirer.

He almost always read one or two hours in the morning, and as much in the evening. By the devotion of only this time to books, he was able in the course of his life to peruse many volumes of substantial value, of the contents of which his sound understanding and retentive memory enabled him to make readily a pertinent use.

In active benevolence and works of charity, he seems to have been indefatigable and unsurpassed. He was not able to bestow large donations on public institutions, but he was a valuable friend, promoter, and director of some of the most important of

them.* His private charities are not to be numbered. I believe that without much trouble he might be traced through every quarter of the city by the foot prints of his benefactions. Pensioners came to the door of his house, as they do in some countries to the gate of a convent. The worthy poor found in him a friend, and the unworthy he endeavored to reform. His aid to those in distress and need was in many cases not merely temporary and limited to single applications, but as extensive and permanent as the life and future course of its object. I think I may be allowed to mention, as one instance of this effectual species of charity, that one whole family of fatherless and motherless and destitute children, bound to him by no tie but that of human brotherhood, found a father in him, and owe to him, under Heaven, the respectability and comfort of their earthly condition. It would appear as if he had expressly listened to the exhortation of the son of Sirach, and had received the fulfilment of his promise: "Be as a father unto the fatherless, and as a husband unto their mother; so shalt thou be as the Son of the Most High, and he shall love thee more than thy mother doth."†

As a friend and neighbor, his kind attentions and services were unremitting;—and how much of the happiness of our daily being is dependant on such attentions and services! He knew many persons, and suffered himself to forget none. If he had kept a list of them he could not have been more punctual in his remembrances; and he did keep a list of them in his friendly heart. But though he comprehended many in his generous regards, his strongest affections were still at home, reserved for the few who were nearest, and not dissipated or rendered shallow by the diffusion of his general charity. The stream of his benevolence was wide, but its central channel was deep.

His love of nature was ever fresh and warm. He watched the seasons as they rolled, and found in each much to excite his admiration and love of the great Creator and sovereign Disposer of all. The flowers, the birds, the sunshine, and the storm were objects of his continual notice, and of frequent remarks in his Diary. His habit of walking early in the morning, often before sunrise, which he

* He was particularly interested in the establishment of the Asylum for the Insane, and the Massachusetts General Hospital. He felt sure that these were charities worthy of all that he could do to promote them, and he labored for them heartily and effectually.

† "He never," observes his son, "seemed to feel displeased when asked to relieve the necessities of his fellow beings, and therefore never hastily dismissed their claims, but carefully considered them, that he might give substantial and permanent aid."

* In a communication received since the delivery of this discourse, from the Rev. S. J. May, is an anecdote which deserves preservation, as illustrative of the sentiments of his father.

"When I brought to him my last College bill receipted, he folded it with an emphatic pressure of his hand, saying as he did it: 'My son, I am rejoiced that you have gotten through; and that I have been able to afford you the advantages you have enjoyed. If you have been faithful, you must now be possessed of an education that will enable you to go any where; stand up among your fellow-men; and by serving them in one department of usefulness or another, make yourself worthy of a comfortable livelihood, if no more. If you have not improved your advantages, or should be hereafter slothful, I thank God that I have not property to leave you, that will hold you up in a place among men where you will not deserve to stand.'"

"I cannot remember the time, when he was not planning for the benefit of several poor or afflicted persons. The last few years of his life were peculiarly blessed by visits from numerous persons, or the children of persons whom he had befriended."

"There was a time when, as he afterwards thought, he was not discriminating enough in his charities. The reading of Malthus on Population, and the discussion which arose upon the publication of that work, modified considerably his views of true benevolence. Prevention of poverty seemed to him both more merciful and practicable than the relief of it: and he was therefore continually suggesting to those who were on the verge of poverty, principles of economy and kinds of labor, by which they were enabled to put themselves into a comfortable estate."

persisted in regularly until about two years since, secured to him a season of daily communion with the beauties of Creation and its Author.

His love of children was ardent—and he inspired them with love for himself. It was his wish ever to have some children in his family. Their joyous laugh was music to his ear. After the death of his first born, he felt so lonely that he adopted a boy to supply the vacant place. And even within a few weeks of his decease, the son of a widow was brought by him to a home in his house.

This is a slight sketch of what he was to society and his friends.

On the services of the Church and the ordinances of religion as here administered, he was a constant attendant. And this was because he viewed them in their proper light as the outward supports of order and virtue, and the good helps of piety, and not because he esteemed them as religion in themselves, or substitutes of religion: for if there ever was a man whose piety was practical, whose religion was life-religion, who could not understand or enter into any views of religion which were not practical, it was he.

He had borne many sorrows in the course of his protracted pilgrimage, and religion had supported him under them all. His belief in the sure mercies of God and promises of the Saviour was as firm and deeply rooted as the mountains. His faith in a future and better life was as sight. He saw its glories with his eyes, and the more distinctly as he drew nearer to them. Many expressions of his, simply and strongly declaratory of this sight-like faith, dwell, and will always dwell, on the memories of his relatives and most intimate friends.

His frame was so robust, his manner of living so regular, his mind so calm, his whole appearance so promising of endurance, that, aged as he was, even in his eighty-first year, I had thought he would yet continue for a season with us, and come up for many Sabbaths to our solemn assemblies. But it was not so to be. Till the Sunday before his death, he appeared as usual in his accustomed seat. For a few days afterwards, gentle intimations of death were given—hardly alarming to his friends, and not at all so to him, though he perfectly comprehended their meaning. There was some aberration of mind, but no suffering of the body,—and then, to use the words of an old writer on the decease of a venerable prelate, “then he sweetly fell asleep in Christ, and so we softly draw the curtains about him.”

Washington.

The following sketch of Washington from Mr Combe's “Notes,” &c., reflects great credit upon the author's discrimination and deserves the most serious attention of every American. We call Washington, *the father of his country*. We may make him so, in the noblest sense of that august expression borrowed from old Roman virtue, by admiring and emulating his principles. Let this picture, then, be our study:—

“I have heard the question discussed both in

England and the United States, whether Washington was really a great man; seeing that he did not, in any particular direction, show any extraordinary power. Judging from his conduct and his writings, as well as what we know of his head, I infer, that he was one of those rare specimens of humanity in whom nearly all the mental organs are largely developed, and in harmonious proportions. Such a combination produces a character distinguished for mental power in all directions. His temperament, as already stated, seems to have been sanguine-bilious, giving activity and the capacity of long endurance. He exhibited a constancy which no difficulties could shake, an honesty of purpose and ardor of patriotism which no temptations could overcome or opposition subdue. He placed the welfare of his country on its true basis, that of industry and virtue; and he always regarded its interests before his own. In him there was no important quality of mind deficient, and no quality in excess; there were in his understanding no false lights, and no deficient lights. He gave to every thing its due weight and no more. He was dignified, courteous, and remarkably just. He was brave, yet cautious and politic; quick to perceive, and prompt to execute; always acting at the right time, and in the right manner. Those who say that he was not a great man, can merely mean that he displayed no one quality in excess; that he showed no corruscations of isolated talent, and performed no individual acts calculated to dazzle or amaze mankind. But he accomplished a very great achievement, the independence of his country, by a succession of most wise and efficient measures, every one of which showed mental superiority. In short, he displayed, in a long career both of adversity and prosperity, that sterling worth of soul, that clear and sound judgment, that grandeur of the whole man, which rendered him far more great and estimable than those geniuses who are endowed with splendid partial talents combined with great defects. In my opinion, Washington was one of the greatest men that ever lived.”

Nathan, or the Parables.

Nathan, a teacher and prophet at Salem, was sitting with his disciples. And words of wisdom and instruction dropped, like honey, from his lips.

Then said Gamaliel, one of his disciples, “Master, how happens it that men are so fond of listening to thy words and receiving thy instruction?”

His teacher smiled and said, “Nathan, means *to give*. And men are always willing to receive from one who has learned how to give.”

“How, then, hast thou learned to give?” asked Hillel, another of those who sat at his feet. Nathan answered, “To speak in parables—and thus offer apples of gold in dishes of silver.”

Gamaliel said, “But, master, why is it that thou speakest in parables?”

And Nathan replied, “Behold, my son, when I became a man the voice of God called me to rise and teach my people, the spirit of the Lord God was upon me. Then did I allow my beard to grow.

I clothed myself in camel's hair garments. And going forth, I rebuked men with strong and harsh words. But they fled from me. No one listened to me or gave heed to my instruction.

"Then I was troubled in spirit and went by night to Mount Hermon, and said in my haste, if they reject the light, let them walk in darkness. And I passed the night on the mountain. But lo! the night wore away and the morning appeared. The day-dawn arose in the heavens and the dew lay on Mount Hermon. Every thing was bright and lovely. Men arose from their sleep, and went forth to their labors rejoicing in the freshness and glory of the dawn.

"As I saw and considered all this, my heart was moved. The voice of the Lord was in the air, and said to me, Thus, Nathan, doth Heaven unite the light of day with the beauty of morning.

"I descended the mountain and was led by the spirit before a pomegranate tree. The tree was tall and fair, bearing at the same time blossoms and fruit.

"As I paused in its shade and looked upon the blossoms, I cried, O how beautiful. And drawing near, I reached forth my hand and plucked the delicious fruit that grew with them.

"Then the word of the Lord came to me a second time, and said, Behold, Nathan, how Heaven uniteth one gift with another. I returned, therefore to Salem with a joyful heart, anointed my head, and taught the people in parables.

"Truth is simple, but, like other gifts of God, loves to wear a cheerful face."—*From Krummacher.*

The Dwellings of the Poor.

Lord Normanby, in the house of Peers, has introduced a bill for improving the dwellings of the poorer classes in large towns, which promises to be of the greatest value. It is based upon the assumption that the elements of health and life are a portion of the public property, and fall within the scope of the public authority. The bill defines the smallest opening for the admission of air which allows the cottage or the court in which it stands, to be in a wholesome or habitable condition; and decides upon the lowest elevation above the soil at which it is safe for the occupier that the floor of his dwelling should be placed. All unwholesome structures or tenements, in short, are to be prohibited. No one can question the expediency of thus attempting to fix the limits below which arrangements shall never be made in supplying the dwellings of the poor with light and air. And it is said that Lord Normanby has taken the limits indicated by medical men and builders of unquestioned skill and experience.

Have we no legislator, sufficiently at leisure, to frame a bill before another session that shall declare cellars and garrets unlawful for human beings, that are already unfit for any other creatures, to live in? Is no one ever to rise in our halls of legislation from a generous and noble impulse that may be embodied in the following passage from Dr Channing's lectures on the elevation of the laboring classes?

"Another cause of the depressed condition of not a few laborers, as I believe, is their ignorance on the subject of health. Health is the working-man's fortune, and he ought to watch over it, more than the capitalist over his large investments. Health lightens the efforts of body and mind. It enables a man to crowd much work into a narrow compass. Without it little can be earned, and that little by slow, exhausting toil. For these reasons I cannot but look on it as a good omen, that the press is circulating among us cheap works, in which much useful knowledge is given of the structure and functions and laws of the human body. It is no small measure through our own imprudence that disease and debility are incurred, and one remedy is to be found in knowledge. Once let the mass of the people be instructed in their own frames; let them understand clearly that disease is not an accident, but has fixed causes, many of which they can avert, and a great amount of suffering, want and consequent intellectual depression will be removed.—I hope I shall not be thought to digress too far, when I add, that were the mass of the community more enlightened on these points, they would apply their knowledge, not only to their private habits, but to the government of the city, and would insist on municipal regulations favoring general health. This they owe to themselves. They ought to require a system of measures for effectually cleansing the city; for supplying it with pure water, either at public expense or by a private corporation; and for prohibiting the erection or the letting of such buildings as must generate disease. What a sad thought is it, that in this metropolis, the blessings which God pours forth profusely on bird and beast, the blessings of air, and light, and water, should, in the case of many families, be so stinted or so mixed with impurities, as to injure instead of invigorating the frame! With what face can the great cities of Europe and America boast of their civilization, when within their limits, thousands and ten thousands perish for want of God's freest, most lavish gifts! Can we expect improvement among people who are cut off from nature's common bounties, and want those cheering influences of the elements which even savages enjoy? In this city, how much health, how many lives are sacrificed to the practice of letting cellars and rooms which cannot be ventilated, which want the benefits of light, free air, and pure water, and the means of removing filth? We forbid by law the selling of putrid meat in the market. Why do we not forbid the renting of rooms, in which putrid, damp, and noisome vapors are working as sure destruction as the worst food? Did people understand, that they are as truly poisoned in such dens, as by tainted meat and decaying vegetables, would they not appoint commissioners for houses as truly as commissioners for markets? Ought not the renting of untenable rooms, and the crowding of such numbers into a single room as must breed disease and may infect a neighborhood, be as much forbidden as the importation of a pestilence? I have enlarged on this point, because I am persuaded that the morals, manners, decencies, self-respect, and intellectual improvement, as

well as the health and physical comforts of a people, depend on no outward circumstances more than on the quality of the houses in which they live. The remedy of the grievance now stated lies with the people themselves. The laboring people must require, that the health of the city shall be a leading object of the municipal administration, and in so doing they will protect at once the body and the mind."

Human Responsibility.

We were struck with the force and correctness of Mr Combe's view of human responsibility, embraced in one of his lectures in this city. We are happy to find the following sketch of it in his "Notes on the United States."—Experience and observation convince us that the doctrine here presented conveys the germ of the only improvements that can be made in relation to pauperism, crime, and other social evils. Our quotation may make a long text—and it is but fair to state that we hope to follow it with a long sermon, some other day, limiting ourselves, however, to a paragraph at a time out of regard to the patience of our readers. May we add our hope that the view which Mr Combe takes will ultimately adorn every system of mental and moral philosophy as it now does that of the Phrenologists?

"I have now delivered my lecture on human responsibility as affected by Phrenology, and it has been well received. In my public discourse, I limited the discussion to the question of the responsibility of offenders to the civil magistrate. The view stated to my class was briefly this: Men may be divided into three great classes. The first comprehends those in whom the moral and intellectual organs are large, and the organs of the propensities proportionately moderate in size. This class possesses the highest qualities of sentiment and intellect in ample proportion; they have received the power to know what is right, and to do it; and they are justly liable to be punished by the law, if they do what it proclaims to be wrong. The second class includes those individuals in whom the organs of the animal propensities, moral sentiments, and intellectual faculties are nearly equally balanced, being all large. Such persons experience strong impulses both to good and evil, and their actual conduct is greatly influenced by the circumstances in which they are placed. If uneducated, and exposed to want and vicious society, they may lapse into crime: If well educated, trained to industry, and favored with the society of the intelligent and good, their higher powers may acquire and retain the ascendancy during life, and they may avoid all serious offences. These men are liable to be influenced by the fear of punishment, and are therefore responsible; but they should be treated with a due reference to their nature; corrected and improved, and not merely tormented. The third class comprehends those in whom the organs of the propensities are large, and the organs of the moral and intellectual faculties very deficient. I stated it to be my conviction, founded on observation, that such individuals are incapable of

resisting the temptations to crime presented by ordinary society, that they are moral patients, and should not be punished, but restrained, and employed in useful labor during life, with as much liberty as they can enjoy without abusing it. I mentioned that, according to my view, a severe responsibility lies on the first class, for on them a bountiful Creator has bestowed his best gifts, and committed their weaker brethren to their care; that hitherto, in most countries, they had thought merely of punishing these feeble minds, and that it would be a just retribution to administer to them, for their harsh and unjust conduct, no small portion of the sufferings which they have inflicted on those whom they should rather have instructed and protected.

"Several of my hearers having been led into the same train of thought by the lecture, asked me whether I was certain of the correctness of the facts. I stated, that after an extensive series of observations made in the prisons of England, Ireland, Scotland, and some parts of Germany, I was convinced of their truth; that their own prisons in Boston, which I had visited, presented evidence to the same effect; and that nearly all practical phrenologists were agreed on the subject."

Intelligence.

FOREIGN.

FACTORIES. Some idea of the size of English manufacturing establishments may be gathered from the account of a late Reform meeting in the Leeds Times of Jan. 23. "The immense building," says that paper, "in which these interesting proceedings took place is in itself a wonderful result of architectural and mechanical skill set in motion by the liberal and unsparing exercise of extraordinary capital directed by large views. It is the largest mill in England and probably in the world. The building is only one story high, with a flat roof which is intended to be made into a pasture supplying a number of sheep and cattle with food. Internally the whole forms one vast room. The roof consists of 66 groined arches, each having a large sky-light in the centre. The whole length is 396 feet and the breadth 216. The building is ventilated by a eight horse engine, working a fan blowing either hot or cold air, as the circumstances may require. Forty thousand spindles are intended to be worked in this mill."

The Messrs Marshall owners of the mill allowed one third of the interior to the Reform meeting in question.

There was found sufficient room to seat the audience which numbered 8,000 and was supposed to be the largest in-door meeting ever, perhaps, held in the world.

The Leeds Times of February 6, gives also a very interesting letter from J. G. Marshall, the chairman of the meeting, to the Earl Fitzwilliam. The following extracts from which, we trust, will interest our readers—Speaking of England, he says:

"What is the physical, moral, and social condition of the bulk of the people? There lies the proof, plain as though it were written in sun-beams,

of the true character of the government of every country.

"If we look to countries that are really free, where there is no doubt about the matter that the government does really harmonize with the people; if we look to the United States, to Norway, to Switzerland, we see throughout the length and breadth of those lands a happy people, enjoying in peace and security the whole fruits of their own industry, in a high state of physical well-being, distinguished by intellectual and moral culture, subject to no laws but such as are equal, just, beneficent.

"Dare you say, my lord, or can any man of the calmest, most impartial, most philosophic mind, affirm as matter of fact, that the condition of the people of England is now that of a free and happy community, living under equal, just, and merciful laws?

"I ask and entreat your lordship first to consider and then publicly, deliberately, and fully, to give your own answer to that question.

In the meantime, I will give mine.—Look at the condition of the agricultural laborer; enter his bare cottage, see him striving to maintain himself and family on the pittance of seven shillings a week. Consider what are his sad prospects in life, on the very verge of absolute death by hunger; a single step, if so much, out of the poor-house; no hopes of amendment, of better or happier days; as has been his youth so will be his comfortless old age. This man, my lord, now prostrate, destitute of independence, energy, or hope, has in him a MIND, an immortal soul, a capacity of enjoyment as large and liberal as your own, and he is of as much value in the eyes of a Just and Merciful God as you are. Have you really done your whole duty by this your poor unhappy brother, by writing a few letters on the Corn Laws, excellent as they are—and by assisting to pass the Reform Bill, "a great measure,"—and then, regardless how it really works, giving yourself up in peace and contentedness to your hunting, shooting, and other diversions? Believe me, you have far more to do yet; let your manly understanding only grapple fairly with the subject, and your high sense of duty will imperatively urge you many steps further.

"Look again at the crowded streets of our great manufacturing towns, peruse the various statistic accounts by impartial observers of the terrible destitution, the fearful want, disease, degradation, misery, physical and moral, in every shape, that reigns there. Look at the wan and haggard faces of the work people that come into our courts of justice, that attend our public meetings. See how the very race of Englishmen is dwindling down and degenerating under the effects of the unremitting labor, the insufficient and unwholesome food that their country's laws allow them to enjoy. For well you know, my lord, that all this misery is of man's ordinance and contriving, not the work of the beneficent providence of God, who like a true parent has provided ample food and raiment for all his children, if left free to go and earn them by their own labor.

"I will go no further; surely if these facts are

correct, and I challenge any one to disprove them, here is proof sufficient that the English people are indeed not governed by just, equal, and merciful laws.

Are the mass of the people in harmony with the government? I think you, my lord, was present when the magistrates' table at Sheffield was loaded with Chartist pikes; you have not forgotten Newport; you have heard how, when the wealthy classes of Leeds and Bristol met to offer the starving people charity, they were met by a wild fierce cry, 'Justice, justice—we want justice, not charity!' The violent and illegal course the Chartists took has for a time broken up their organization. It would be a fatal mistake to infer that the spirit of Chartism is dead, or that all Reformers who are inert and silent spectators are against the objects of Chartism."

TEMPERANCE.—A procession of the Irish teetotallers in Glasgow, took place on the 4th of January. The number of Irish who have taken the pledge in that city is stated to be 10,000.

THE JEWS.—On the 26th of December solemn thanksgivings were put up in all the Jewish synagogues in Holland for the success of Sir Moses Montifiore, of London, and M. Cremieu, of Paris, in their mission to the East, to defend the Jews of Damascus.

THE GOSPEL FOR NEW ZEALAND.—The Bible Society of Great Britain has just printed and placed at the disposal of the Wesleyan Missionary Society, 10,000 copies of the New Testament in the New Zealand language. A similar grant has been made to the Church Missionary Society.

CHIMNEY BOYS.—A Society has been lately formed in Bath, to provide church of England education for the young chimney sweepers, and to facilitate finding other employment for such of them as will be thrown out of business by the new Chimney Boy's act.

PENNY POSTAGE.—The Penny Postage in Great Britain has yielded £441,000 *net* revenue for the first year.

DOMESTIC.

LIFE BOATS.—The Massachusetts Humane Society, aided by a grant of \$5000 from the Commonwealth for the purpose, has provided life-boats, twelve in number—to be stationed at the most exposed points of the sea coast within the state, for the relief of shipwrecked mariners and others.—Each boat, suitably furnished and made capable of being transported to any reasonable distance, when necessary, is committed to the charge of ten discreet and able-bodied men, designated by the Selectmen of their respective towns; five or six of their number being competent to the management of a boat.

NICHOLAS GIROD.—On the death of this individual, a gentleman of great wealth in New Orleans, the following bequests were found in his desk, viz: To the city of New Orleans for building an asylum for French Orphans, \$100,000; to the Orphan Asylum, \$30,000; to the Second Municipality, \$100,000; to the Charity Hospital, \$30,000.

The New World.

EDITED BY PARK BENJAMIN.

The handsomest and cheapest Weekly Newspaper in America.—Price THREE DOLLARS per annum, or FIVE DOLLARS for two copies—Published in two forms, Quarto and Folio.

The Quarto form contains sixteen three-column pages, elegantly printed, in a convenient form for binding, occasionally embellished with Engravings and Music. The Second Volume of the Quarto was commenced on the 1st of January, 1841; and new Volumes will begin on each 1st of January and 1st of July hereafter, making two volumes per year of 416 pages each, to which a title-page and index will be given, and which, when bound, will form a most valuable repository of the Periodical Literature of the day.

The Folio form contains four large eight column pages, elegantly printed, and illustrated with engravings from original or new designs.

THE NEW WORLD

Is a Journal of Popular Literature, Criticism, Science and the Arts. It is supplied with articles by the first living writers of the United States and Great Britain. The first number was issued in October, 1839, and its circulation has steadily increased to this day, till it counts more readers than any other newspaper of its kind in the world. This is owing to the fact of its having given to the public, for a sum merely nominal and *always in advance of any other print*, the most popular works of the most approved authors. Within the brief period of its existence it has issued, with unexampled celerity, and *often before they appeared in London*, works by Sir E. L. Bulwer, Thomas Moore, Charles Dickens, (Boz) Sheridan Knowles, W. H. Ainsworth, D'Israeli, Sergeant Falfourd, Captain Marryat, Henry Cockton, the author of Valentine Vox, Samuel Warren, author of Passages from the Diary of a late Physician, Mrs Jameson, Miss Mitford, and others less known to fame though scarcely inferior in merit. Pieces original and selected, by writers of our own country, have also adorned its pages—Miss Sedgwick, Professor Longfellow, Washington Irving, Bryant, Holmes, Halleck, Sprague, Dana, Sargent, &c. &c.

A novel and striking feature of the New World is that it has given beside the great literary productions of the day, the discourses of eminent divines,—the Rev. Orville Dewey, D. D.—the Right Rev. G. Doane, D. D. Bishop of New Jersey,—the Rev. William E. Channing D. D.—the Rev. Robert Newton, the celebrated English Clergyman—the Rev. Geo. B. Cheever—the Rev. Mr Kirk—the Rev. Thomas J. Sawyer, and others.

In addition to all these new and popular works, these eloquent discourses, this comprehensive journal has given the best poems and periodical papers which have appeared in the English and American Magazine. What has been done is an earnest of what will be done. But we shall not only preserve

the former character of the paper, but elevate it—our daily increasing facilities enabling us to do so.

A most attractive feature in the New World at present is a new story by Boz (Charles Dickens,) author of Oliver Twist, &c. entitled "BARNABY RUDGE." It will be regularly continued from week to week; and, as it has just been commenced, back numbers can be supplied.

The New World is frequently embellished with costly and beautiful Engravings.

Though striving to say much in a few words, it is quite vain to attempt setting forth half the attractions of the New World in this place. It will speak for itself. Specimen numbers can always be sent to any part of the country to post-paid orders.

We cannot forbear to add in conclusion that the New World studiously avoids all party politics, and is conducted on principles of the strictest neutrality. No profane or improper jest, no vulgar allusion, or irreligious sentiment is ever allowed to soil its pages. Reverence of God and respect to man govern it always. *The rule of the Editor is never to publish a line which he would hesitate to read aloud in the hearing of virtuous and intelligent females.* **THUS THE NEW WORLD IS MADE AN UNEXCEPTIONABLE FAMILY NEWSPAPER,** and is earnestly recommended to the regard of every friend of a pure literature, as well as correct morals and the public good.

TERMS. Three dollars a year in advance; Two copies for Five Dollars. All remittances must be post-paid or free, and the invariable rule of the office is to discontinue every subscription at the expiration of the time paid for, unless previously renewed by a further payment in advance. **NO** subscription received without advance payment. Address

J. WINCHESTER,

New York, March 10, 1841. 30 Ann st., New York.

Office of the Society for the Prevention of Pauperism,

—Under the Savings Bank, Tremont St.

The public are respectfully informed that Domestic of every description may be obtained without expense, by calling at the above office. Small girls for Nursery and Parlor work, are daily applying for situations. The names of a number of women, residing in different parts of the city, are on the books, who would take in washing, or go out by the day, to wash and iron, or clean house, &c. Many of these are poor widows with children, and it would be a deed of charity to employ them.

Persons wishing for Lads in families, offices, or stores,—for apprentices, or on farms in the country, may here be accommodated. Men may likewise be obtained for day-labor, working in families, driving carriages, farming, gardening and various other kinds of employment.

Office open from 9 to 1 every week-day.

WILLIAM CROSBY & CO., PUBLISHERS, BOOKSELLERS AND STATIONERS, No. 118 Washington Street...Boston,

Keep constantly for sale, a large assortment of School, Theological, Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationery of all kinds, Drawing materials, and all the articles usually found at such an establishment. Connected with the above is the

Boston Circulating Library,

containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published.

W. C. & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday schools and Juvenile Libraries. Also, all the different Text Books and Catechisms used in Sunday Schools. Particular attention paid to furnishing Sunday School Libraries.

Orders from Clergymen or others, for Theological, Juvenile, or Miscellaneous Books, will be punctually attended to.

THE

JOURNAL

OF

THE MINISTRY AT LARGE.

NUMBER 4.

CONTENTS.

	Page		Page
Annual Meeting of the Benevolent Fraternity of Churches,	49	The Requiem,	63
Annual Report of the Warren Street Chapel,	51	Boston,	63
Dirge,	60	Mourner's Hymn,	64
Apprentices and Operatives, Concluded,	60	Intelligence,	64
Funeral Hymn,	63	Notice.	64
The Providence of God,	63		

TERMS.—The "Journal of the Ministry at Large" is published, by WILLIAM CROSBY & Co., on the 15th of each month, in 16 octavo pages and double columns, at One Dollar a year, *payable in advance*. C. F. BARNARD, Editor.

BOSTON:
WILLIAM CROSBY AND COMPANY,
118 WASHINGTON STREET.

JOURNAL OF THE MINISTRY AT LARGE.

VOLUME I.

BOSTON, MAY 15, 1841.

NUMBER 4.

Benevolent Fraternity of Churches.

THE Seventh Annual Meeting of this Association took place on Fast evening, April 8th, at the Federal street Church. After the prayer by Rev. Mr BARRETT, the annual Report of the Executive Committee was read by Rev. Mr LOTHROP, the Secretary. The report opened with a brief but touching reference to the death of Dr Tuckerman—whose name and memory are so intimately united in every mind with the Ministry at Large. The secretary would not attempt an eulogy—but felt that a few facts connected with Dr Tuckerman would not be out of place. The general character of his labors was too well known to need to be recalled. The effect of his visit to England in 1833, with the influence of his character and ministry in that country deserve to be noticed. The resolutions and proceedings of the Executive Committee of the Fraternity upon receiving intelligence of his decease, were then recapitulated, with a few remarks by the Secretary.

With the exception of Dr Tuckerman's death, the ministry had been attended with success the past year. The ministers had enjoyed good health. Their chapels had been well attended. The several associations and influences connected with them had continued in operation. These had been followed by the good effects contemplated. Upon this point, the ministers would bear personal testimony this evening.

The expenses of the Fraternity for the year had been about \$2,834. The present deficit in the treasury was \$636 07—four hundred dollars of which were to be received from branches that had not made their payments. Some of the branches had not contributed as much as was expected, others had not made their returns till it was too late. The committee would suggest the expediency of a vote in each branch, at or near Fast day, fixing a certain sum and charging itself with the duty of collecting it. In this way the amount and the date of its receipts for each year could be depended upon by the Executive Committee, and its operations obviously facilitated. The sum of 4000 dollars was needed for the next year—or \$2000 for each chapel.

It was gratifying to add, that Rev. Mr Gray's new society had organized a branch to go into operation the ensuing year.

With all that has been accomplished, the necessity for this ministry remains as strong as ever. Let the work be supported. Let not our zeal grow cold.

Deacon MAY moved the acceptance of the Report.

Rev. Mr SARGENT, of the Suffolk Street Chapel, addressed the meeting. Circumstances compelled

him to crave the indulgence of the audience for the brevity of his remarks. Facts are expected of the Ministers at Large. He would confine himself to a few results, with a few general reflections.

Among the influences of this ministry, one of the first was that of removing sectarian prejudices. Another influence was that of inducing other denominations to similar endeavors. It should not at the same time be denied that some other sects had preceded the Fraternity in this field, and were still doing great good in their several departments. Each of these points the speaker enforced and illustrated at some length.

Another, and a very important influence was that of mitigating, if not suppressing, the bitter flame of intemperance. The particulars of a strong case in illustration of this point were introduced.

In conclusion, the necessity of the ministry was not likely to be abated in the growth of our city. The reported importation of European paupers to this country should be remembered. Late burglaries proved that we are exposed to the inroads of the refuse of the populations of the old world. Let us give all philanthropic institutions a fair chance. Let this ministry have a fair chance.

Mr Sargent closed with presenting his personal thanks to all who had rendered him aid in his branch of the ministry, and was happy to say that the chapel under his care was well filled, and in a successful condition.

Rev. Mr WATERSTON, of the Pitts Street Chapel, rose, and observed, that he rejoiced in this meeting. The principle which called the Ministry at Large into existence deserved to be revived on such occasions. The same causes exist. The founder and apostle of this ministry has done much, and much remains to be done. There are thousands yet in our midst that need our sympathy and aid. We should aim to make the objects of this ministry better understood.

We may regard its ministers, first, as preachers. They have their churches. They have their Sunday Schools, with 300 children, or more, in each. Here was religious instruction called for. There were 50 teachers in each school who might be said to cooperate with the ministers, in preaching, and form a holy brotherhood for instructing others in those great principles which enable man to live worthily here and happily hereafter.

The Sewing schools should be added in this connection, and deserve to hold a very important rank. There were 100 pupils in each, with 25 teachers, who taught the art for which the schools were established, conversed with the children, offered them the best counsel and advice, and visited them at their homes. It had been said that this ministry would separate the rich and the poor. So far from producing a division, these schools

were seen to form a closer union between the different classes of society.

There were also four or five religious services each week, three each Sabbath—one for religious conversation on Tuesday, and a prayer meeting on Friday evening. Connected with the Pitts Street Chapel was a Library given by various individuals, and containing 500 volumes. This was an important means of diffusing general information and of making home more pleasant.

His position as a minister in this chapel forbade his speaking more fully. It might be added that twentyseven had been added to the church since January, and particularly that young men did not hesitate to come forward and join the church.

Mr Waterston, after reading from two letters to illustrate the value and effect of such chapels, proceeded to correct the common mistake of expecting to find these places filled with persons from the very lowest walks of life. Still, the fact is that many of the families are very poor, requiring often pecuniary aid and even support. Each minister gave away each year upwards of 400 dollars, after great inquiry and care. For this sum, their thanks were principally due to the ladies of the Tuckerman Sewing Circle.

Other families attended who were in more comfortable circumstances.

And there remained the general duties of the Ministry at Large. The aged and infirm were to be constantly visited. The ministers were known as the friends of the poor. Cases of sickness and accident were referred to them. They were bound to answer these calls. They were to attend the houses of sickness, the chambers of the dying, and the funerals of the departed poor. This was an important connection and revealed the ministry in a true light. It was, also, their duty to visit the hospitals and the places of punishment or reformation. Pauperism and crime must be their study.

Touching scenes could be portrayed, did not a regard to the delicacy of private feelings forbid.

It was a peculiarity of this ministry that it did not address itself directly to those engaged in its support. It was well therefore to come together on such occasions as the present, and remind each other of its claims. His remarks were accordingly brought to a close with an urgent appeal in behalf of the objects of the Fraternity.

Mr WILLIS, of the Cambridge Theological School, followed and bore his testimony to the effects of the Ministry at Large upon his own character and prospects. He felt it just to state that his first connection with the Pitts street Chapel was merely for intellectual purposes. But the effect was also to develop his moral and religious nature. For three or four years he had now been deeply interested in religious principles, and long felt an earnest desire to preach to others the same truths that had been so dear and so important to himself. He was interested in the Ministry at Large because it had brought him peculiar benefits, protecting and leading him on as a tender mother. He would advert to the fact that five young men, of fine intellects, had partaken of their first communion in January, 1841. The effects were plain. He knew

of many results which the ministers could not mention.

One tendency of these chapels, he felt, to be in spreading a more rational faith, and preventing many from sinking into apathy or scepticism.

The speaker dwelt at some length upon this view, and urged the value and effect of the chapel services upon their congregations, and upon the circles for whom they are designed, with earnestness and simplicity. The Christian Register adds, Mr Willis spoke with modesty of himself, and with animation and fervor of the good he had seen and heard, he knew by observation and experience, had been done through the instrumentality of the Ministry at Large, and earnestly commended it to the continued favor and support of every benevolent and christian heart.

Rev. Mr GRAY, formerly of the Friend Street and Pitts Street Chapels, and now of the Bulfinch Street church, observed that his interest continued unabated in this work. He had left only because of the urgency of the call to another fold, and the advice of friends for whom he had the highest respect.

What is the Fraternity? What is the Ministry at Large? It is felt, we may answer, in our regular churches that we do not, that we cannot, bring in large classes that need religious instruction and influence; and we have sent out as messengers to them, the ministers of Christ.

He dwelt next upon the paramount importance of the ministry, and the solemn obligation of society to provide for its support. Some cases were adduced in illustration, and extracts from two letters read in connection with them.

Mr Gray sat down after charging the ministers to renewed devotion, and exhorting the audience to renewed interest.

Mr GILES, from Liverpool, followed. He rose under a sense of pain as well as pleasure, and yet the pleasure predominated. The highest pleasure ensued as he reflected on the gospel thus brought from the highest heaven to the lowest depth of degradation and sorrow. It was cheering to philanthropy to see barren spot after barren spot fertilized and rescued. You, in this country, have the honor to precede us, in England, in the glorious work.

After paying a very warm and just tribute to Dr Tuckerman, Mr Giles proceeded to a brief notice of the commencement of the ministry in Liverpool. Rev. Mr Thom presented the subject in a sermon on Christmas, 1828. The want of a ministry of this character then found expression, and was immediately felt. This moral sorrow for the long neglected, gradually assumed shape. And on Good Friday of that year a meeting was called, which proved a full representation of the unitarian community. Speeches were made. Views were presented of dark and gloomy facts. A committee was appointed, and the requisite money generously contributed. One instance deserved notice. At the close of the business of the meeting a young man requested leave to make a few remarks, and proceeded to state that some time before, he had failed in business, and was about to emigrate to America, having received a purse from his friends

to enable him to do so, when a change occurred in his prospects, which put him into possession of some property, and enabled him to remain at home. He had offered the purse to the friends who had made it up. They were unwilling to receive it; and he now begged to place it at the disposal of the committee for the city mission. This was a pleasant proof of the feelings which the measure excited.

Rev. Mr Johns was selected for the minister. A more pure or excellent man could not have been found. The office he was charged with immediately developed a practical cast of character that was new to his friends, and rendered him most suitable for the station. His labors were principally confined at first to visiting. He addressed himself to those deserts of humanity, those extremes of misery and crime, perhaps, only to be found in English seaport towns. Gradually he collected a flock of hearers, and received the services of an assistant.

We owe this work to the spirit disclosed in America. We owe it to Dr Tuckerman, to him whose tribute is the secret recesses of regenerated hearts.

We call our ministry to the poor a Domestic Mission. What could be more appropriate? Forming as it were a union between two worlds, was it not a mission? In every one of our large cities there were two worlds side by side. One was the world of commerce, art, refinement, elegance, education. The other was the world of degradation and crime. You had to enter but a single lane to pass from the highest civilization to extremes, that made fiction tame, of unsunned and unseen misery. It was well to call the message from one world to another a mission. Was it not so in a religious view? On Sundays the streets were, indeed, thronged with large numbers frequenting the various churches. But there were other classes—large classes—who never went to church, who never felt the want or the value of religious instruction or worship. The churches of the Establishment and the chapels of the Dissenters were indeed filled. But close by them were masses who never heard the invitation to come in, whose faith was never addressed, whose hopes were never cheered. To send the gospel to Africa or to New Zealand was not a truer mission than to send it to them. Here also was an idolatry—the idolatry of crushed ignorance—the idolatry of civilization devouring tens of thousands in its voracious maw, and lifting up its hand more murderous than that of Cain; the idolatrous car of society, drawn along by its multitude of votaries, and overwhelming its multitude of victims. To draw away some of the first that they might rescue some of the second—was this not a mission?

Was there no idolatry? The shades of evening came, and you saw the gatherings of the wise and good—happy re-unions of intelligence and friendship. But there were other scenes. The glare of gin palaces, the lights of dancing houses, shot up and insulted the dome of night. Here were the temples of idolatry, with the orgies of Bacchus, and the blandishments of the Cyprian

goddess. Here were the vilest passions worshipped.

It was a mission—and one not soon to be accomplished. It was well to begin. Masses that had been neglected were about to pay back a fearful retribution. England had neglected her poor, neglected her orphans, forgotten the souls of her poor. A giant had grown up, and his hands were already upon the pillars of the social fabric, to bring them down in ruin upon himself and his tormentors. Such was the issue to be averted.

We would not separate the ministry to the poor from the ministry to the rich. Christianity is for all. All feel the want of it. Who does not feel himself thrown back from time to time, upon its influences and support. Religion is the supply of a want. Christianity is the religion of the poor. We are all poor.

The gospel assures us of our universal brotherhood. It calls us to be partakers of the same spirit. Who feels not how much this is needed? The rich cannot personally express their sympathy with the poor, let them therefore send consecrated ministers who may do it for them. Especially, let this ministry continue to rest upon the dignity of human souls.

It has been called a mission. It might be called a martyrdom. For in England so it is. There the minister to the poor must carry his life in his hand. In contending with stolid ignorance, witnessing squalid misery, and encountering ro vice, what will sustain him but the martyr's spirit? In meeting with all the evils and wants of poverty and ignorance, and crime, which no earthly resources are adequate to supply, the sense of duty alone can support him.

It is pleasant to learn that the work is growing in this country. It must also grow in that other and older land where civilization has reached the climax of its wickedness as well as of its majesty.

Mr Giles' remarks were received with marked and respectful attention. We regret our inability to do him justice. His views and feelings were what no Englishman of intelligence and feeling, can fail to entertain. His address was what the subject authorized us to expect. And we may add that no effort could have been more happy in respect to the claims and character of the Ministry at Large.

The Report of the Secretary was unanimously accepted.

And, the meeting adjourned after singing the usual doxology.

Warren Street Chapel.

THE annual meeting of the Association for the support of this Institution took place at the Chapel on Fast afternoon. The only business, according to notice given in the public papers, was to consider a proposition to change the time of the annual meeting to the first Sunday evening after the 16th of April. A vote to that effect was presented and laid upon the table. And the meeting adjourned to the 18th instant.

On the 18th of April, the Association met accordingly at 7 P. M. The business meeting took place in the parlors. Hon. SAMUEL DORR was appointed Chairman. H. I. BOWDITCH, Secretary of the Association, *pro tempore*, read the proceedings of the two last meetings. The vote changing the annual meeting, as proposed, was taken up and passed. The Secretary was directed to read a portion of the By-Laws of the Association, at the public meeting this evening; and the Association adjourned to the Chapel.

After prayer by Rev. Mr SARGENT, the Secretary read from the By-Laws, and Mr BARNARD proceeded to read the following Report.

TO THE MEMBERS OF THE ASSOCIATION FOR
THE SUPPORT OF THE WARREN-STREET CHA-
PEL.

MY FRIENDS,

I beg leave to avail myself of the present occasion to lay before you the Fourth Annual Report of the Institution. And before entering upon the review which is thus presented of the past year, justice to our own feelings requires us to say that at no former period have we had greater reason to rejoice in the providence that has attended the progress of our work. Our thanks are due to you for the sympathy and assistance with which you have been pleased to favor us. Our thanks are due to Almighty God for these and all other proofs of his kindness and support.

No material change has taken place in the several branches of our Institution. Each has been maintained and pursued very much as in former years. The results of each, as we recall them to mind, afford increased satisfaction, and demand renewed gratitude and devotion.

The Sewing School is reported by the lady who has the charge of it, as never having been in a more gratifying condition. The number of pupils is 160, among whom an enlarged proportion, this year, has been observed of those particularly in want of instruction in plain-sewing and the use of the needle. There are 14 teachers, with one superintendent. And I cannot withhold my testimony, not only to the punctuality and faithfulness, with which they have discharged the self-imposed offices of instruction, but also to the alacrity and conscientiousness with which they have sought the homes of their pupils, to add the characters of friends and sisters to those of teachers.

Two hours each Saturday afternoon have been devoted to the school. The improvement of the girls has been as good as could be expected. The average attendance has been 103—with 139 present on one occasion, and a number often in the room which rendered the accommodations of the basement-story insufficient for the purpose. We shall avail ourselves of the earliest opportunity to provide this important school with more spacious and better ventilated apartments.

The school, of writing and arithmetic, for girls who are unable, on account of their engagements, to attend the public schools, has been continued two hours on Friday afternoons, under the care of a single teacher. More than 20 pupils have been

received. The average attendance has been very good, and the progress of the scholars quite satisfactory. Several pupils of mature age have also attended, with a few married women and mothers of families, who had not hitherto enjoyed similar advantages, and were now in positions that rendered them doubly sensible of the deficiencies this school was calculated to supply.

The Evening School for boys has been open two hours on Tuesdays and Fridays. I have continued to superintend and conduct it, with the assistance of three young gentlemen for the first evening, and three others for the second. This was a better provision than that of former years, and attended with proportionate advantages. The boys have numbered about 125—forming a slight increase. Their attendance has materially improved. On one evening 66 were present—and the average has been nearly 50. Intercourse with the pupils at school—and visiting their places of residence—has served to deepen the impressions of the value of this attempt to diffuse the elements of common learning. With hardly an exception, the school has embraced lads who were deprived in early life, generally of all instruction, and in every case of those rudiments of knowledge which no one is willing that any young friend of his should be without. In one or two instances we have received pupils who sought somewhat more advanced instruction, where we were satisfied that circumstances brought them within the general purpose of the school. Our aim and plans have remained of the simplest character, and been followed with the happiest results. Order and quietness prevailed during school-hours. The pupils displayed great interest in the design, and improved as rapidly as could be hoped in view of their character or previous condition. Individuals repeatedly presented themselves, whose thirst for knowledge it was a privilege to supply, and whose desire to make amends for the want or the neglect of other advantages was so earnest as to render the humblest exertions in their behalf equally pleasant and successful.

We have found it best to limit this school to the colder half of the year.

The Sunday School has been continued twice each Lord's day. The youngest department, or Infant School, contains 44 boys, 56 girls, one teacher, and one assistant; the second department, 81 girls, 11 teachers, and one superintendent; the third, 119 girls, 15 teachers, and one superintendent; the fourth, 183 boys, 13 teachers, and one superintendent. The whole number is 227 boys and 256 girls, or 483 pupils, under the charge and instruction of 33 ladies and 12 gentlemen. Order, stillness, and general facility in teaching follow the distribution of the school through so many rooms. A proper degree of superintendence could scarcely be exercised in any other way of such large numbers and of so many ages. I would testify to the very important assistance which I have received from the several superintendents, in the general oversight and charge of the school, and render similar acknowledgments in my own name and that of the superintendents, to the teachers respectively. Their

interest and exertions—and not their number alone—are worthy of notice.

The pupils have met their teachers for class-instruction every Sunday afternoon. General lessons have been given in the morning, under the direction of the gentlemen, greatly to my relief and to the benefit of the children.

At the close of each school the Chapel services have taken place at the usual hours of public worship. We have had good audiences through the year. The chief aim has been, as heretofore, to meet the wants and comprehension of children. The Liturgy prepared by Mr Greenwood has proved of the greatest value in the Sunday School, the Chapel, and we trust, the homes of our young pupils and hearers. We have also been indebted, the past year, to several clergymen for their aid in the pulpit. I have been happy to make a number of exchanges. And, besides others, Rev. John S. Dwight, S. J. May, E. T. Taylor, George Putnam, E. S. Gannett, Dr Greenwood, Dr Henry Ware, Jr. and Dr Channing have given labors of love.

Mr Bird, the leader of the choir, has lately formed a large class in vocal-music. A low entrance-fee is charged in the hope of increasing punctuality of attendance and interest in the instruction on the part of the pupils. We trust the attempt, together with the attention which this branch receives in the Grammar Schools, under the benevolent auspices of the city, may bring forward and train a large number of voices to unite with the choir in supporting the sacred music of the Sunday School and Chapel. Experience leads us to set a high value upon this department of art, as a means of moral influence, and an accompaniment, at least, of religious worship. The effect upon our congregation has been manifest. We believe the period is not distant when the attention that is paid to the formation of Church Choirs, the enlargement of their sphere, the selection of their music, and the steps necessary for securing their success, will be held as second only to that which provides incumbents for the sacred desk and presides over the offices of worship and instruction as already established. Our Institution is under great obligations to Mr Weston in this particular. And we are happy to offer our thanks to those who have aided us in the same department during his absence.

The Sunday School Library, and that for older persons, have been freely resorted to during the year. The former is open on Saturday afternoon, the latter on Wednesday evening. The circulation has been very large. In most cases, the books are sought with avidity and apparently used to the desired purpose. Owing to the vigilance of the Librarians and the systems they pursue, hardly a single volume is lost or materially injured. Each of the collections has been somewhat enlarged within the year. We hope to increase them still further—and trust, that our friends will not lose sight of this object.

A number of books attached to the Sewing School are loaned once a month to the pupils, and found to be very acceptable and useful.

The Reading Room for older boys has not

proved as attractive as could have been wished, principally, it appears, from the want of new and interesting books and papers.

Besides the direct means of intellectual culture or practical training, together with those of moral and religious influence presented in the several schools and in the Chapel services, it will not be forgotten how much time and attention are due to the practice of visiting the families connected with the Institution. The superintendents and teachers have rendered themselves of great service in this way. My own visits have been extended to 324 families. Nineteen families have lately been enrolled that I have not had time to see. And there remain individuals from several others whose names have not yet been procured. The visits of the Sewing School Teachers, that have already been mentioned, extend to nearly a hundred homes unknown to me. The lady, kindly commissioned by the Society for the Employment of the Female Poor, to aid me in the Ministry at Large at this section of the city, has visited over 200 families during the year, calling regularly upon 160 of the number, especially in seasons of illness or distress, and including at least 100 more, beyond my walks. The sphere of her labors does not lose any of its importance as it extends. She has placed upwards of 60 children in school—found employment for more than 30 children and women—and assisted many families to leave the city to whom it had ceased to be advantageous to remain.

It accordingly appears that about 550 families have been connected more or less closely with the Institution; to more than one half of whom my own relation is required to be that of a Christian pastor and friend. And my prayer is, that I may be faithful to the greatness of the obligation thus imposed upon me. To the remainder my own visits or those of my assistants were of the character familiar to all who are conversant with the purposes of the Ministry at Large.

In acknowledging the kind providence that has enlarged our fold, we would confess how imperfectly our own idea of the work has as yet been realized, and aspire to renewed zeal and exertions under the blessing of God.

It appears more important, as our numbers increase, to maintain and adopt every means of bringing ourselves and our pupils into closer intimacy. Those of the teachers who possess the requisite facilities, are accustomed to invite their classes and others to their places of residence. Many very pleasant and valuable unions are thus effected. The social parties at the Chapel have been increased in number. Thanksgiving and Christmas days afforded happy occasions of this character. The return of Spring has been welcomed with a series of small levees embracing all the pupils and conveying unmingled satisfaction to young and old. We learn, in this way, a great deal that is of the highest service in more serious labors. Indeed, we never witness these scenes without emotions of joy and gratitude, and incitements to perseverance and faithfulness, which we cannot hope to portray to those who are not personally acquainted with the fortunes of our children,

or who do not sympathise with us in this movement. Observation continues to show that the character of the children who partake in these pleasures is benefited and elevated thereby. They learn what innocent enjoyment is, a great lesson for all. They are brought into new and agreeable relations with their teachers, from which it is not unreasonable to hope that other benefits may accrue besides those of chastened manners and improved deportment.

We were happy, a few weeks since, to extend these social meetings to the pupils of the Sewing School. One hundred and thirty attended, whose appearance and conduct alike proved that the measure was not more pleasant to them than it was satisfactory to their teachers and friends.

We enjoyed an excursion into the country with the older children early in the summer; and another with the remainder later in the season, and to a shorter distance. In thus having recourse to the freshness and beauty of nature, we trust that something may also be done for those principles which seem to expand most surely beneath the influence of kindness and indulgence within proper limits and on proper occasions.

On New Year's day, the children and teachers met to exchange good wishes and distribute or receive a few books and tracts. We were happy, at this time, as before, to invite the girls of the Orphan Asylum to join us. One of the gentlemen added to the gifts of this year an excellent lithograph of the interior of the Chapel.

This closes the review of the several branches of our undertaking. A few general features remain that deserve notice.

I have continued to find the conditions and prospects of the poor of this community improving. The meetings of the Delegates of the Benevolent Societies, for concert of purpose and action, the operations of the Society for the Prevention of Pauperism, and particularly, if one of their number may say so, the endeavors of the Ministers at Large and City Missionaries, have been attended with beneficial results. The spirit of self-support and independence is diffusing itself. Indiscriminate alms-giving and street-beggary are decreasing. And, to embrace the whole field in a single view, there is ground to hope that pauperism, degradation and crime will eventually give way before the remedial and preventive measures whose fruits already gladden and adorn our beloved city. At no period has my conviction been stronger of the general advance of the good work. Never have I had more reason to recall with gratitude the providence which suggested those movements, for this end, which have been pursued in our Institution through your kindness and the divine support.

It will be remembered that the intelligence of the decease of Dr Tuckerman reached Boston soon after your last annual meeting. And I cannot deny myself the pleasure of reverting, at this time, to my connexion with his ministry. Before leaving Cambridge, my interest and admiration were awakened by the character and progress of his labors in the city. I hastened to avail myself of an opportunity to supply his pulpit in Friend street early

in the Spring of 1832. A few weeks of intercourse with his flock—and the kind permission to accompany him upon his visits—were all that were required to fix a determination that has never been regretted. I was gratified by the cordial welcome with which he greeted me as a colleague; and was soon honored with an appointment to the same effect by the Executive Committee of the American Unitarian Association.

A new life began, under his auspices. To no other teacher do I owe equal acknowledgments for light and guidance. From the commencement of my duties under his direction, to the present hour, I have been indebted to him and to the ministry identified with his name, for the purest pleasures and the highest satisfaction to be desired on earth. And, for the remainder of life, I have no other ambition than to render myself worthy of the office with which my friends have hitherto entrusted me as an associate and follower of Dr Tuckerman.

The erection of this Chapel in 1835 was a gratifying proof to him of the success of his ministry. We have aimed to conduct its services with a just regard to the work in which he was so deeply and so worthily engaged. Whatever success may attend our steps, together with those of our brothers in the Pitts Street and Suffolk Street Chapels, will serve to increase our respect for the spirit of wisdom and christian love in which he was led to introduce an agency fraught with consequences of vital importance to every large city.

Permit me, in the next place, to advert briefly to our pecuniary affairs the past year. The amount of annual subscriptions has been somewhat enlarged. The expenses have been slightly increased by circumstances that will not recur. An appeal to a few friends has already been kindly met, and will, we trust, prevent our receipts falling below our liabilities.

Our means of self-support have been enlarged and attended with increased success. The proceeds of the sale of flowers upon the common on the 4th of July were larger than before. This has always proved a festive occasion to our children. More preparations for the purpose were made last season, and a corresponding degree of interest followed on the part of the community. We received very pleasant assistance from a large number of Sunday Schools in neighboring towns, which has been partially returned by distributing to these schools copies of Mr Fox's sermon to children. A collection from our congregation on the first Sunday in the year defrayed the expense.

A sewing circle having been formed among the younger girls in imitation of that existing with the teachers and older pupils, the avails of their sale of work will be devoted to the expenses of the Chapel.

A few Concerts have been given by the choir, with the valuable aid of friends, that proved very attractive and somewhat profitable.

Some new publications have been issued or prepared for our benefit. The Memoir of Dr Bowditch for the young, written and presented by a friend, was one. The sale was very successful, and the proceeds will become available for the next year.

Another is Dr Channing's Discourse upon the life and character of Dr Tuckerman, now in the press.

And we have received the promise of President Adams's lecture on Faith, which was delivered at the opening of our last course of Lyceum Lectures.

The sale of tickets for these Lectures, as well as the attendance with a few exceptions, was less this year than last. The kindness of the gentlemen who volunteered their services, and the character and general effects of their lectures, shall receive respectful notice.

In closing this brief sketch of the year, you will permit me to renew the expressions of respect and gratitude with which I commenced. It is pleasant to pursue a work attended with so many proofs of confidence and good will as you have been pleased to accord to that in our hands.

And may we not all unite in humble and fervent thanks to the throne of divine grace—deriving motives to renewed exertions from the favor of our Heavenly Father, and commending ourselves and all our interests to his mercy and protection.

Respectfully submitted.

C. F. BARNARD.

April 18, 1841.

After the Annual Report had been read, the question being upon its acceptance,

JUDGE ROGERS rose and addressed the meeting.

Mr Chairman—I move the acceptance of the report, which has just been read. I have heard it with much pleasure, and so, I doubt not, have all who are present. We see, by it, sir, that much good has been effected; but yet I am persuaded, that we see but a small part of the real facts of the case. If we could follow the operations of this institution, and discover all their influence on the future lives of its subjects; nay more, if we could trace the influence of those lives in their action upon society, we should then know something of the value of this and similar institutions.

But I do not propose to enter upon so wide an inquiry. I propose to consider these institutions with regard to one thing only, but this is among the most important of all human things; I shall confine myself to one fact, but this is a fact involving the most serious consequences in this country and at this time; a fact, which, although it may not at first seem to be so intimately connected with the business of this evening, will before we take leave of it, appear to be much affected by the consequences of what is done and taught in this place.

If we were told, sir, that a government were to be established over us, so powerful, that we could not for a moment resist it; so searching, that nothing could escape it; at one time so obstinate, that no reason could change it, at another, so fickle, that no reason could fix it; following us into the retreats of our privacy and domestic life; descending to the most minute details of our affairs; aiming to control our very thoughts and opinions; surrounding us at all times and in all places, almost like the omnipresence of God; with what curiosity should we inquire, what kind of government this was; with what interest should we seek to know by whom it was to be administered; with what

anxiety should we wait, until we understood how it was to operate. Such a government is already established over us; it is the *government of public opinion*. It acts with a fearful energy, and gains strength every day. But yet I may be told by some, that they do not feel it; and by others, that they do not fear it. And I doubt not that they speak truly. But why do they not feel it? The atmosphere presses upon our bodies with the weight of 34,000 pounds, yet we do not feel it; upon every inch of their surface, with the weight of 15 pounds, yet no point becomes weary or sore with the pressure. It is custom which prevents us alike from feeling the pressure of the atmosphere and the pressure of public opinion. They do not fear it. So hundreds live on the verge of a volcano, and they know that many times before, it has vomited forth its flames and destroyed life and property, man and all his works. It is custom, sir, which takes away the fear of the volcano and its eruptions, and the fear of public opinion and its violences.

I may be told, that I exaggerate; that public opinion is powerful, but by no means so powerful as I have represented it; that my description might apply well enough to the power of a great and absolute monarchy, but altogether exceeds the power of popular opinion. Let us see how this is. What is the power of an absolute monarchy? It is force. And by force we mean armies, and armies cannot be supported without money, and money cannot be obtained without credit. Let public opinion but breathe upon the credit of an absolute monarchy, and where is its force? It may have armies, but they cannot march. Russia had 600,000 soldiers, yet she could not move men enough to conquer Poland, if it had not been the victim of its internal dissensions, as it always was before. We see the most absolute monarch continually submitting to public opinion, and concealing this, evading that, changing the other, to avoid the consequences of a rupture with this formidable antagonist. Then I have not exaggerated, for it is the greater of the two. This is true to a still greater extent, in all mixed forms of government, and to the greatest possible extent in republics. It is one of the most common remarks of strangers, when they arrive in this country, that public opinion has a control, the like of which they have never seen; nay more, sir, they do not scruple to call us the willing slaves of popular opinion.

We say, that we live under a government of laws. But who selects the lawgivers? Public opinion! Does it even then leave those, whom it has thus honored and trusted, to their own discretion? No, sir, it then prescribes to them what laws they shall, and what laws they shall not make. And when they are thus made by its own selected legislators, in its own prescribed way, it unmakes them again. I wish that this were all. But even before it can unmake them, it prevents and resists their execution. I need not recall to your mind a striking instance of this, which has occurred within a few years, and has passed under our own observation in this very city. I mean, sir, the manner in which public opinion resisted the execution of the late license law.

But you will tell me, perhaps, that its influence cannot be felt in judicial matters ; that the doors of our courts are closed against it. Look back a year or two to the trials of the persons indicted for setting fire to the convent at Charlestown. I say not that they were innocent or guilty. But there sat public opinion in the jury-box, and whether guilty or innocent, the result would be the same. In a county not far from this, and not many years since, a man was put on trial for murder. There was, perhaps, little doubt of his guilt, but the evidence on his first trial was so weak, that it seemed impossible, that he should not be acquitted. The jury hesitated to convict in the face of the testimony, and could not agree. Even in the very court, public opinion expressed its disapprobation and sought by hisses to control the consciences of jurors. In each instance, fortunately it was local.

Public opinion, sir, interferes also in matters of fashion ; it decides that deformity is elegance, and that elegance is deformity ; it meddles with matters of business, and makes rules to determine what is right and what is wrong, what is honest and what is dishonest, very different from any rules of ethics, to say nothing of religion. It is compelled to decide public questions ; and gives opinions in five minutes, on questions of finance, when it would take men who understand the subject better, five years to determine them. It determines now, that money shall be made abundant, and boundless extravagance and speculation follows ; it decides then, that the Banks shall call in their issues, and thousands are ruined.

What a fearful power for good or evil is this ? How can we over-estimate its influence ? How can we value too highly the importance of a correct and virtuous public opinion ?

And who are soon to be the arbiters of this very public opinion ? *The children in our schools, in our Sunday Schools, the children under the influences of this place and this institution.* We help to make it to-day. But in a little while, it will be theirs to say whether it shall be a religious, patriotic, upright, intelligent, truth telling public opinion, or a debased, selfish, passionate, corrupt, and profligate public opinion.

And how will they decide this ? Even as you train and lead them to decide it. Thank God, the minds of our children are still within our influence. We can yet determine what public opinion shall be. We have met to night to do something toward the settlement of this question ; at this time and at this place we make one step toward the result. By our schools, still more by our Sunday schools, by our churches, and by institutions like this, the question is to be settled. If I should go on until I had enforced this point to my own satisfaction, until I had satisfied my own sense of its importance and consequences, I should never find a place to stop. But I must ask one question. Under what penalty is this question to be decided ? What punishment is to follow if we neglect our duty ? What sufferings and consequences to these children—what to ourselves—for they will begin to make public opinion good or evil, even before we have passed away. What is the remedy for a

guilty public opinion ? God has a remedy for every evil that flesh is heir to ; but what is the remedy for this ? It is a dreadful disease, and it has a fearful remedy. When it is thoroughly guilty and depraved, nothing but blood will wash it out ! It must be drowned in a sea of blood ! This is not theory, but experience ; it is written not in a tale of fancy, but in the pages of history. What was public opinion in France during the revolution ? It despised the marriage-vow, and the hallowed ties of domestic life ; it overturned the Sabbath ; it profaned and desecrated the sanctuary ; it denied and defied its Saviour and its God. Was it not washed out in blood ? What an ocean of blood rolled over that unhappy country to drown and overwhelm this guilty public opinion.

Look again at a still stronger instance of corrupt public opinion in the last sad days of the Roman Empire. When were morals more debased, when were manners more profligate ; when was literature so thoroughly steeped in corruption and licentiousness ? In a word, when was public opinion so thoroughly base and guilty ? If there had been no remedy, the mistress of the world would have ruined the world forever. But there was a remedy. The inhabitants of the North, men of simpler habits, severer morals, sterner integrity, came upon Rome like a flood. They dug with their swords the grave of that guilty public opinion. They buried the manners and those who formed them, the morals and those who debased them, the books and those who wrote them, in one common grave.

Upon that deep and mighty grave the darkness of the dark ages fell like a pall. It was "the blackness of thickness of darkness," like that of Egypt, "a darkness that might be felt." It stood like night between two days—the day that was passed, and the day that was to come,—to separate them from each other forever. It stood between them, that no ray of the day that was passed might reach and corrupt the day that was to come—that it might never penetrate those guilty secrets. It gathered around that grave eternally to hide it, that we might dig up no festering relic of its corruption ever to poison us again. Such were the dreadful, but yet merciful, remedies for a corrupt public opinion. Under the same responsibilities are we to decide, what it shall be hereafter ; under the fear of the same consequences are our children to live and die ; under the penalties of the same law, do we determine this evening, what we will do to secure them from these evils.

You toil to give your children wealth or at least competence, and wealth is power ; you spare no pains to give them knowledge, and knowledge is power ; you cultivate their intellect to its greatest strength, and intellect is power. But wealth, knowledge and intellect are not virtue, or even happiness. What if they are power ? He who has a knife or sword has power over life and limb ; will you therefore give your children knives and swords ? You must first teach them how to use them. The greater the power, the greater the danger when it is abused, and this is as true of wealth, knowledge, and intellect, as of any other power. Did all these make Rome or France safe ?

Were they not the very causes of their danger? You have sown knowledge broadcast through the land; the school-house is at the corner of every road and street. But it will not save them. Give them knowledge, public opinion can oblige them to conceal and stifle it; give them wealth, public opinion can make them waste and squander it; it can reduce the value of the property itself to nothing; cultivate their intellect, it can make intellect itself the source of suffering in a hundred ways. Set the church by the side of the school-house; let the Sunday school add its lessons of virtue to the lessons of knowledge, and you have found the secret of their safety, which has not been fully understood by the foreigners, who have written upon us and our institutions. They have not seen how the many sects among us, each levelling along the range of particular classes of minds, thus gather almost all within a religious influence. I do not say an influence sufficient to save all hereafter, but to make almost all decent, orderly, and safe members of society here, in a word to restrain public opinion within the bounds of safety. Sir, it is by supporting these churches, these Sunday schools, the institutions of this place, where we are assembled, that this safety is to be won. Every time we assemble here, we do something toward this great work. I know how imperfectly I have expressed all this, and how much I have left unsaid; but if I were to attempt to remedy these imperfections, or complete the view of this subject, I know not when or where I should stop.

Mr GILES, of England, next addressed the chair. He begged that the audience would listen in kindness to the remarks offered by a stranger, a stranger too, who was not in very good health. It is, Mr Chairman, said he, a pleasant fact in the history of human nature, that amidst all its eccentricities, and contradictions, and wilfulness, and selfishness, the heart of philanthropy never ceases to beat. Its agency may be traced in every age, and we cannot but delight to think that while nation is warring against nation, and party against party, there are those in every land, unnoticed by the world, who are working with main and might for the weak and defenceless. While the French revolution was yet displaying its horrors to the world, there was a man in the mountain solitudes of the Alps, rearing up spirits for the world's salvation; Oberlin sat in his room in his little parish, dispensing the truths of religion and morality with so much of the spirit of gentleness and humanity, that the stern visitor from the world without was melted into tears. And in the quiet and peace of New England we have the same visitation of the spirit of a fatherly God in the venerable Dr Tuckerman. We have the exemplification of that spirit from the Alps to the Andes in the sanctification of youth grown up and formed under the sacred influences poured upon them.

Amidst the general developement of this most glorious sentiment, surely there is nothing more godly, nothing more in the image of Him, who was himself in the image of God, than that which takes up the shield of protecting guardianship for the young; the poor and the indigent young. It is

exalting and delightful to bear onward the cause of education, not only spreading it wide and far through the world, but elevating its objects, making its basis as broad as its pinnacle is high, raising the soul more and more from earth by its influence, and pointing it heavenward. As a native of another country, I speak of this with horror and shame, for while this gospel of intellect and conscience is spreading with universality and system, in most other countries, England alone, that would boast herself among the nations, is wanting in her duty. The proud despotism of Prussia meets its youth, and from the cradle to manhood trains them up in a knowledge of themselves and the world around them; but freeborn England casts them off as orphans. There is no systematic, no national education in England, that boasts so mightily of her greatness, that is so exalted in every region of wisdom, that is supreme in every region of earth; in England, that boasts her Bacons, her Newtons and her Miltons; that is great in her wealth, great in her commerce, strong in her sea girt shores, who terrifies the nations with her armies, who rules the waves with her navies. Great in all these aspects, is there none of poverty and degradation? Go and see her farm servants, look at one of them in his pride and glory, with the fresh earth around him, and the bright sun and blue heaven above him, and you will see that he understands none of these things. God's works are around him but he does not feel them; the breath of heaven does not stir in his soul, he seems to show a very ruin of intellect. He may be standing on the very spot where his fathers bled and died, or where the liberty of his country was secured, or where genius has displayed itself to the world, and yet to him it is as nought; his feelings are not the higher, his pulse beat not the quicker, though he should stand by Avon or at Runymede. Go to her manufacturing districts, see there her masses of human beings, masses of muscle but not of mind; of power, but the power of the passions, and of passions the most earthly. Go to her Manchesters, her Birninghams, her Prestons, and her Sheffields, to those places in which so much of her wealth is developed and so much of her power—a power that makes victims of those who create it; a power that stands up, but tramples upon its creators. For this is the fate of these masses of beings, they are thus neglected by those whose wealth and power they secure; and why is this? Is it that there are no means, is it that there are no funds? Where are the funds that are expended in destruction? Where are the funds that are expended in bloodshed? Or where are the funds that are expended in peace, that are lavished in almshouses for the support of legalized pauperism? Where are the funds that are expended in prisons?

These almshouses contain so degraded a population that their inhabitants are despised by the rich, and these prisons are filled with those who have been driven to commit crime by the action of circumstances. This very being who is punished for a crime, was driven to commit it by the being who punishes him for it. On society's head and heart, and leaders, are the consequences of the

crime of Great Britain. In the writings of Boz and Ainsworth, and of others like them, is seen a black spot on England's reputation. For in what other country could a literature be created like this, that grows in the rank soil of ignorance and sin?

Here are masses of millions, and they are deprived of that for which man has a birth-right, the exercise of their intellects, and the light of God, that is the essential of their nature. The church stands up and puts a broad front against the farther extent of education. The streamlet, as it rises from the soil, is turned back by the devices of the establishment. The members of this establishment should be the instructors of the people: naturally they would be so; alas, they have not been. In the fourth century of its existence only, has the church begun to care for general education. It was not until the philanthropist stood up weeping for the desert of ignorance, that she perceived its existence. Until the people began themselves to mourn their calamity, began to hold up their hands to the council of the country and pray for relief, she never felt it. But where it seemed that light universal would come, instead of that which she claimed a monopoly to assert, she found that it was her right to educate the people. And she did so because she was determined to educate them in her own way. If these be the benefits of the establishment, then surely the nation may rejoice that is not blessed with one.

Amidst all the contentions of different parties, one institution came in, in England, with a blessed intervention. It did something to shed light, in spots, amid this thick darkness. I mean the foundation of Sunday Schools and the Sunday school system. It is, to be sure, a melancholy prospect to see masses of men devoting for their intellectual and spiritual welfare only an hour or two in the week, an hour or two stolen from the portion of rest which intervenes in the midst of the most harassing labor. It affords, however, a most convincing proof that there is a desire in the minds of the people for instruction. You may see this in the crowds of working children at Manchester, who throng with alacrity to the Sunday Schools, and return almost with regret. You may see it in the depths of Lancashire; I know of an humble congregation there whose pastor works daily for his support, which maintains a Sunday School of 500 or 600 children.

Such means as these are the only opportunities which the most of these masses have to learn that they are men and immortal and not brutes and mortals. Instances in which they show a desire to increase these opportunities are not few. I know several cases in which the Sunday school scholars themselves asked to have a second hour devoted on the Sabbath for their instruction.

Certainly there is no more beautiful sight than the appearance of these young children dressed in their best apparel, presenting an image in contrast with their general existence, like a spot blooming in the midst of the wilderness. If there be a sight more pitiable than another under the wide face of merciful heaven, it is a weak and suffering

child; there is nothing in our sympathies of hopeful anticipation which it does not seem to blast. Where we see a man enduring, we have the idea of moral retribution, we conceive that his suffering has arisen in some sense from his own conduct; or else we feel that he has the power required to support him under such distress. But when we see the child in suffering, we feel its tribulation indeed. What heart that does not bleed to see the hungry or naked babe, or weeping infant? Where is the bosom that is so selfish, the hand that is so worldly, that it would not be eager to rescue and protect it? But the ignorant child, going forth on the tempestuous world, with latent passions growing up unchecked, with all of youthful hope to be blasted, where hope exists, is a still more distressing spectacle. And when you see the masses of such children which you do see in England, where is the man, be his heart for philanthropy as big as it may, that could not weep it all to a viewless atom, in mourning for such misery? Where is the heart that would not joy to draw away such beings from such wretchedness—and what must be the joy of an institution whose sphere is to rescue such "as a brand from the burning?" What must be the joy of a nation that can do so? Is it not a nation, about which its children will stand? Will not their hearts be zealous, and their hands strong, to blast the enemy from their shores, and defilement from their mountains, and desecration from their altars? Is she not richly repaid for the benefits she pours on them? She is repaid—as every mother, every parent desires to be repaid—in the love and obedience of her offspring. And that nation never fails to be punished who has neglected her duty to her progeny. She is destined to mourn for their depravity; she weeps like Rachel, for her children, but in disappointment and not in bereavement.

What more glorious view is there, than education presents in its action on the community as well as on individuals? I should like to say more on this delightful point, did your time permit me. I mean of course, a true education; for such an one we are spreading the seed, and although we may not see the harvest in its fulness, those who do see it will bless us over our graves. Every good man and christian is willing to look forward to future consequences, and there are no consequences so important as those which hang on education—on a religious education.

Once more—for like the friend who has spoken before me, I feel it quite impossible to say all I feel on this subject, and I find this difficulty from a different reason from him,—I have grown up amid the wide spread of want of education, he amid its wide diffusion; he has witnessed its triumphs in the order of a civilized community: I have witnessed the disorder of its want in an uncivilized community. But whether from good or its contrast in evil, the same sentiment has arisen in both our minds, impressed with the same force.

When we speak of education, as has been stated by my friend who first spoke, we do not mean mere knowledge; we mean that general culture of human qualities that takes in the whole man in all

the fulness, and breadth, and depth of his nature, and all the glory of his destiny; we do not mean an education to make a man acute for politics, or eager for wealth, or skilful in science; we mean an education which will, while it enlightens the intellect, repress the passions, illuminate the fancy, and purify, and strengthen, and elevate faith and conscience. We mean an education that will train a man for the mart, for the church, for the bar—for action, for death; and in every point make him a complete and full statured man. For you may take a man and give him all knowledge, and leave him the worst tyrant and most worldly criminal that ever escaped a prison. I believe that all that may be done by mere knowledge is insufficient for the wants of the soul. We are to give it what it demands, and that is not a partial nourishment. We are, therefore, as you do here, to add religion to mere knowledge. We are to surround the being with the objects of beauty which cultivate the sense of beauty—the beauty of nature, of expression, of genius, and by the glories of faith. Such labors will reward us. You may reap ingratitude from the moral or the intellectual being, but you never fail of your reward from the moral being. Go on then! plant and water. Plant with your hands, water with your means, and pray; for all your planting and watering are in vain unless the sun shine from heaven; unless God give the increase, as he only can; for it is he only that clothes your hills, who can sanctify your hearts. You are not to look for a less powerful agency, to do the one than the other. And what are your green hills, compared with pure and holy hearts? What would be the earthquake or the lightning, compared to vicious and degraded hearts?

I too would remind you of the power of public opinion, and of a kind of public opinion which is universal, that which lives in the soul of each individual who desires to see his children virtuous and happy. What father ever existed that desired to be a scorn to his child? Do not even the wicked fathers conceal from their children their course and history? You create, therefore, here, a public opinion, that you send into the house of the parent, giving light and blessing far above all other learning.

Plant then, and water; you will receive the fruits in due time. Labor on! you are not laboring for earth, but for heaven; not for this generation, but for endless generations; not for this life, but for life eternal.

GEORGE S. HILLIARD, Esq., next addressed the chair.

I rise, Mr Chairman, he said, to second the motion for accepting the report. The gentlemen who have already addressed you, however, have so carefully gone over the ground, so fully reaped the field, that they have left but few ears for the gleaner. In speaking in behalf of this institution, which I have watched from its commencement, I find it difficult to avoid repetition, and saying the same things which have been said when we have met before, because the same emotions as ever are working at the hearts, and overflowing at the lips. I could not but feel great gratification at the report

of the flourishing condition of the institution, on learning that its influence and means were on the increase. The considerations of its importance and utility which have been urged, address us all with great force; they appeal to us as men, as christians, as members of this great community, whose prosperity depends on the separate agency of individuals.

I am afraid, sir, that the gentleman who has just spoken has paid too high a compliment to the means employed in this country for the diffusion of education. It cannot be denied that our schools are not up to the level of our political and social institutions. These institutions require a training of every man, more thorough than most men can ever obtain here, not merely instruction, but the training of all the faculties of every individual. If this is not afforded, what arena is so wide for mischief as our own? Think, sir, of the immense amount of property which has been sunk in this country within four or five years past, by the dishonesty of individuals intrusted with its care. We see from this, that the temptation, the opportunities for such fraud, are greater here than elsewhere. Has, however, the strength of that moral feeling, which makes another's property sacred, increased in proportion with this increase of opportunity for fraud? Is not the reverse true? Are not the doctrines of thrift, which teach us that property is the great thing, too strongly brought to bear upon our children? We ought to reform this, and be sure that the morals of our people improve as rapidly as their wealth and resources.

I regard, therefore, the variety of instruction which this institution affords, as peculiarly valuable. It seems indeed, to partake of the nature of an University. Religion is inculcated here, the cultivation of the moral faculties is attended to, the primary department of education is cared for, nor is intellectual culture, or that of the taste, neglected. This last point I consider a very important feature. The diffusion of taste among the poor is very important in a moral point of view. The poor man who has been taught to take pleasure in sweet sounds, will easily resist the temptation of the bar-room and of dram-shops. The sense of beauty here trained will serve as a talisman through life; the spirit of reverence will go with the children who acquire it here, like good angels, to the end. Will the boy trained in this gentle atmosphere of love be likely to carry on your political contests with that fierce and fiendish rancor which now disgraces them? Does not the boy that passes the flowers of your garden, without touching them, or thinking of touching them, show that he feels at heart a beautiful principle of morality? Will it not help to give him a reverence for time honored institutions, for laws and magistrates, for public property, for "backward looking thoughts," and for gray hairs of wisdom?

One of the benefits of such institutions is, that they may lead to the advantages of others like them. Men may do that as individuals, which society cannot do. To each one of you who are engaged in this great work, men and women, old or young, I bid God-speed! No service is more noble

than yours. It is not measured in God's eye by the greatness of the stage or the plaudits of the spectators.

"They also serve that only stand and wait."

Much more they who serve in obscurity and silence, where the highest reward is the approbation of their own hearts, and the observation of the progress made under their inspection. Let them feel the strongest encouragement, for it is one of the blessed influences of the services they render, that they increase in the giving. Every instance of sacrifice, of disinterestedness, comes back, by its reward, to them, under an unerring law of compensation; for mercy is twice blest; it blesseth him that gives and him that takes. Let them then fear nothing, but be assured that though they work in secret, their results are seen in public.

I close as I began, by seconding the motion that the report be accepted.

The motion being put to the meeting, the report was unanimously accepted.

Mr G. F. THAYER then rose and said, "Concurring as I do, Mr Chairman, entirely with the sentiments of the report, I move that it be printed, believing that its distribution may do great good among us."

The motion being put to the meeting, was adopted, and it was

Voted, that the committee have the report printed in such a manner, and in such number, as they may deem proper.

The benediction was then pronounced, and the meeting was dissolved.

Apprentices and Operatives.

[Concluded.]

"Another point which has appeared to me of great importance is to provide as many resources as possible of interest and amusement for their leisure hours; something to which they may return with renewed relish when their daily work is done, which may render their homes cheerful and happy, and may afford subjects of thought, conversation, and pursuit among them. The importance of this can only be estimated by observing the ruinous effects of the want of it; a want which is not confined to the laboring classes, but is shared with them by their more privileged neighbors in the higher walks of fashionable and cultivated life. The middle classes appear to be better supplied with these resources, and their leisure and education to be more happily proportioned to each other. But of the two extremes, of society this want of resource appears to me to be one of the radical evils, because it is the cause of the most frequent faults, and of the most common forms of unhappiness in each. The same want of interest and occupation which leads so many in the higher circles of society to trifle away their lives in the most frivolous, unproductive, and heartless pursuits, or to fly from *ennui* by pursuing the fiercer forms of artificial excitement,—when confined to those whose range of objects and opportunities is necessarily more limited, leads them into evils which differ only in the taste of the individuals and the small variety of means for killing time which their situation can command. The forms of the evils among them are low company, neglect of home and domestic duties, the frequenting of the public house, contracting the habits of a drunkard, and seeking for pleasure among the vulgar amusements that brutalize their character while they depress and impoverish their condition. But the source of the evil itself is in both cases the same, viz., the having nothing to do;—nothing to supply that want of our nature which demands recreation after toil, as well as toil to give relish to recreation,—nothing to occupy the thoughts, which insist on being occupied with something; nothing for him to pursue, whose is by nature an animal of pursuit,—nothing innocently to engage the affections which absolutely refuse to be left void. This is the real evil—the foundation of the mischief. But like an ignorant physician, instead of probing to the origin of the disease, we waste our efforts in battling against the symptoms,—we lay an ointment on an eruption of the skin instead of administering the medicine that would purge it out of the constitution. Nay we are angry with our patient because he obstinately refuses to be cured by what cannot cure him. We blame our operative population because they indulge in low and vulgar pleasures. Why, they have nothing else to indulge in! Where are the innocent amusements provided for them? Where are the exalted pleasures they are invited to partake? Where are rational, virtuous, improving occupations afforded them? Where are sobriety, modesty, and good manners, publicly encouraged

Dirge.

BY JAMES G. PERCIVAL.

Handel's "Dead March in Saul."

How soon the dawn, that shone so bright,
Is deeply veiled in silent gloom!
How soon a nation's hope and light
Sinks in the darkness of the tomb!

[That hope has fled, and that light is gone,
Shrouded beneath the funeral pall.
The mourning train moves slowly on;
Its steps in measured cadence fall.]

Earth yields to earth, and dust to dust;
Low breathes the sigh, as sorrow flows:
The grave receives its solemn trust;
Our friend there takes his last repose.

Soon he awakes—a fairer morn
Breaks on him, from the heavenly throne!
Unsullied wreaths his brow adorn;
He lives and moves in light alone.

But still we pause in silent grief;
Still bend awhile beneath the rod;
Still seek in tears a sigh and relief,
And kneel before a chastening God.

[Yet not in vain—a softer heart,
A purer spirit fills the breast:
As tears of tender sorrow start,
The angry waves of passion rest.]

We lay a brother in the tomb;
We mourn a father and a friend.
He sleeps not in eternal gloom;
Not his the night that knows no end.

Soon he awakes—a fairer morn
Breaks on him from the heavenly throne!
Unsullied wreaths his brow adorn;
He lives and moves in light alone.

and respected? In other countries those public places of amusement where different classes meet together in some measure, though very imperfectly, supply this deficiency. Here, in England, it may be thought that those misnamed things called Mechanic's Institutions should have had a similar effect, at least in making the acquisition of knowledge easy and attractive to the lower orders of the people. The design of these was excellent, and the utility of some of them has been undoubtedly very great. But how few of these institutions have succeeded! If you name half-a-dozen that have flourished upon any plan for ten years, you have probably named all. And if you name one which has operated extensively upon the really laboring classes of the country, you have exceeded the amount. The fact is, that these establishments have served only the interests of a class of men considerably above that for which they were originally intended: and though not on that account, perhaps, less useful, do not apply to the case or minister to the wants of the class of people I am now considering. And, after all, this want of resource and recreation is not to be supplied by mere intellectual pursuits. There are many whose minds are not sufficiently cultivated to avail themselves of these: they have little or no taste for them, and yet are quite capable of being made very worthy, sensible, respectable, and happy men. Resources must be provided of sufficient variety to supply the different tastes and capacities we have to deal with, and we must not shut our gates against any, merely because they feel no ambition to become philosophers. By gently leading them, or rather perhaps by letting them find their own way, from one step to another, you may at length succeed in making them what you wish them to be. But at all events you make them better than they would have been if you had left them alone, or if you had repulsed them from your door, by writing up over it—*DISCE AUT DECEDE—Learn or depart*, and requiring from them at first a degree of refinement and perseverance of which they were then incapable.

"It is with these views that I have endeavoured to provide objects of interesting pursuit or innocent amusement for our colony. The gardens, and the cultivation of flowers, which is encouraged by exhibitions and prizes, occupy the summer evenings of many of the men or elder boys. Our music and singing engage many of both sexes,—young and old, learned and unlearned. We have a small glee class that meets once a week round a cottage fire. There is another more numerous for sacred music that meets every Wednesday and Saturday during the winter, and really performs very well, at least I seldom hear music that pleases me more. A number of the men have formed a band, with clarionets, horns, and other wind instruments, and meet twice a week to practice, besides blowing and trumpeting nightly at their own homes. A few families are provided with pianos, and here I believe all the children of the household play on them. The guitar also is an instrument not unknown among

us, and to these may be added sundry violins, violoncellos, serpents, flutes, and some other sort of thing they call a *dulcimer*, so that I suppose we really number as many instruments as played before the image of Nebuchadnezzar; and when you remember how few families we muster,—not more than seventy or eighty,—you will think with me, that we are quite a musical society, and that any trouble I took at first to introduce this pursuit has been amply repaid. You may observe that all these instruments are entirely their own—and of their own purchasing, I have nothing to do with them, farther than now and then helping them to remunerate their teachers.

"We find drawing almost as useful a resource as music, except that a much smaller number engage in it. The boys only, to the number of thirty, or thereabouts, assemble every Saturday evening to learn this, and some of them have made considerable progress and are very fond of it. Some of these also study chemistry, mechanics, or history. We let them take almost any thing they like, only making it a condition that they preserve it during the whole winter, and really make a study of the subject, which we ascertain by occasional examinations. Then we have a tolerably good library, to which I think some individuals of almost every family subscribe, and the members of it have the liberty of access to the reading room, which is open on two evenings in the week, and furnished with newspapers, books, and chess-boards. These last are a great attraction to the boys, and draw many thither to whom the love of book knowledge I fear would not offer any sufficient allurements. That I care little about. It is better than gathering together in knots about the lanes, and obstructing the gateways, and plotting or executing mischief, and that was the alternative; so that whether they are playing at chess or marbles, or studying the wonders of the heavens or the structure of the earth, I care comparatively little. They are there. They are doing something. They are at least innocently employed. They are under my eye or the eye of their elders; and while they are learning their games, they are learning a great deal more.

"In all plans for the education of the laboring classes my object would be, not to raise any individuals among them above their condition, but to elevate the condition itself. For I am not one of those who think that the highest ambition of a working man should be to rise above the station in which Providence has placed him, or that he should be taught to believe that because the humblest, it is therefore the least happy and desirable condition of humanity. This is, indeed, a very common notion among the working classes of the people, and a very natural one; and it has been encouraged by many of their superiors, who have interested themselves in the cause of popular improvement, and have undertaken to direct and stimulate their exertions. Examples have constantly been held up of men who by unusual ability and proficiency in some branch of science had raised themselves above the condition of their

birth, and risen to eminence and wealth; and these instances have been dwelt upon and repeated, in a manner, that, whether intentionally or not, produces the impression that positive and scientific knowledge is the summum bonum of human education, and that to rise above our station in life should be the great object of our exertion. This is not my creed. I am satisfied that it is an erroneous one, in any system of education for any class of men. Our object ought to be, not to produce a few clever individuals, distinguished above their fellows by their comparative superiority, but to make the great mass of individuals on whom we are operating, virtuous, sensible, well-informed, and well-bred men.

“Do not, however, mistake me. I would by no means be thought to discourage the development of superior talent, or refuse to afford it a field where it might find full scope for its activity. But I would not set this object before the mass of the people; it should be the exception, and not the rule; and I should be careful never to let it be thought that for the majority I regarded the condition of a working man to be one from which he would be wise to escape as fast as possible.

“My object therefore is not to raise the manufacturing operatives above their condition, but to make them ornaments to it—and thus to elevate the condition itself. I wish to make them feel that they have within their reach all the elements of earthly happiness, as abundantly as those to whose station their ambition sometimes leads them to aspire,—that domestic happiness—real wealth—social pleasures—means of intellectual improvement—endless sources of rational amusement—all the freedom and independence possessed by any class of men, are all before them. I feel sure—and I grow more so as I become better acquainted with their capabilities, their peculiarities, and their many excellent points of character—that all these are before them—that they are all within their reach, and that they are not enjoyed only because they have not been developed and pointed out, and therefore are not known. My object—almost my only object—is to make them so. To show to my people and to others, that there is nothing in the nature of their employment, or in the condition of their humble lot, that condemns them to be rough, vulgar, ignorant, miserable, or poor: that there is nothing in either that forbids them to be well-bred—well-informed—well-mannered—and surrounded by every comfort and enjoyment that can make life happy; in short, to ascertain and to prove what the condition of this class of people might be made—what it ought to be made—what is the interest of all parties that it should be made. This is all my aim—my alpha and omega.—To accomplish this—to make the experiment of plans hitherto little tried, or which I have not myself seen under operation—necessarily requires at first some thought or personal attention. Every scheme for the improvement of our kind has required this, and must require it. But I have all along kept in view the danger of making the success of my plans entire-

ly dependent on my own personal exertions and influence. If I have given to my people tastes above those too often thought inseparable from their condition, I have pointed out too, I hope,—at least I have endeavoured to point out,—the means of gratifying them. I have shown them where their resources lie, and told them it must rest with themselves to work them out. The motto on our flag is, *AIDE-TOI, LE CIEL T'AIDERA*.* It is the principle I endeavour to keep constantly in view. It is the only principle on which it is safe to help anybody, or to prevent benevolence being poisoned into a fountain of moral mischief. And I cannot help hoping that, if after a few years, when the habits of our population shall be more fixed, and their general character matured by time, death or necessity should take me from them, I cannot help hoping that the seed I have endeavoured to sow in this little spot, will not perish—that the lessons I have taught will not be forgotten—that the minds I have tried to open will not relapse into insensibility—that those who have been awakened to a perception of what is beautiful and good, whether in nature, in art, in taste, or in human character, will not forget to feel—to admire—and to love it; that those who for many years have lived together, like the members of a happy and united family, will not cease that union, because the friend is no longer there who so earnestly promoted it; whose frequent prayer among them was for unity, peace, and concord—and whose yearly wish, publicly expressed in the presence of them all, was that every year as it rolled away, would find them more and more worthy of each other's respect and love. I cannot think that those who wore the silver cross as a testimony of my esteem, and who were told when they received it, what was expected from every one so distinguished,—modesty, gentleness, good manners, truth, honor, and unimpeachable character,—and who promised in presence of witnesses that they never would disgrace this badge of honor:—I cannot think that even if I were gone, the recollection of all this, and the opinions of their companions, would not be of some assistance in preserving the character that had gained it, in aiding the direct efforts of virtue, and in strengthening the chain of habit. And I would willingly think too that, if the tone of their character be somewhat elevated, this good will descend upon their children, and they will be anxious to cultivate in them those qualities which they themselves had found to win esteem and love.”

We close in the words of the Westminster, slightly altered for our purpose:—

We will not weaken, by any comments of our own, the impression that these letters will have left upon the mind of the reader. As far as the condition of the working classes of [this country] can be meliorated by the exertions of private individuals, they are admirably suggestive of the means to be pursued. Upon the changes required

* Aid yourself, and Heaven will aid you.

in our political institution, and most of all in our laws and systems of administration, for the same object, we shall have other opportunities of expressing an opinion. How to build up, or create what Dr Chalmers styles a "loftier population," is the great practical question to be considered, and those who have not habitually entertained it, deserve not the name of Reformers. The cause of the people, in the extended and proper sense of the phrase, not the cause of faction or party, is that of our paper, and one in which we trust it is yet destined to do good service.

Funeral Hymn.

BY REV. JOHN PIERPONT.

Robed in sackcloth, dark and deep,
And with ashes on our head,
FATHER, we have come to weep,
Round thy cold and lowly bed.

HERO, never shall the drum,
Never shall the savage yell
To disturb thy slumber come—
O, thou sleepest but too well!

Sleepest from thy home afar;
O'er that home the closing day
Hangs the holy evening star—
CHIEFTAIN, such thy setting ray!

To thy Glory in the West
Lifted were a Nation's eyes;
PATRIOT, thou hast sunk to rest;
Thou hast set, no more to rise.

RULER, thou hast left a place
Loftier than a monarch's throne.
CHRISTIAN, through thy Father's grace
One is given thee near His own.

The Providence of God.

Socrates, the wise son of Sophronisus, was speaking one day to his disciples of the providence of God, which he described as seeing and hearing every thing, being every where present and embracing all things within its care. And the philosopher in the fulness of his heart borrowed an image from the poetry of Homer, in which the Divine Providence is compared to a mother, gently and unseen, driving away the flies from her sleeping infant.

Among the disciples of Socrates was Critias, the traitor, who afterwards condemned his master to death. He laughed at the comparison, considering it low and unworthy, and mocking at it in his heart.

Socrates observed him and perceived what was passing in his bosom. He turned, therefore, to him and said, "Art thou not then aware, Critias, how nearly human nature, in its simplicity, resembles the divine?"

Critias withdrew in anger. And Socrates continued to instruct the rest.

Afterwards, when Socrates, through the wickedness of his former disciple was condemned to die, and compelled to drink a bowl of poison, Critias

remembered the image of Divine Providence employed by the philosopher. Approaching Socrates, he asked in scorn, "And now will the Gods drive away the flies?"

Socrates smiled and said, "Providence is conducting me, after a well spent day, to sweet slumber. Why then should I be afraid of the flies?"—*Krummacher.*

The Requiem.

Hark! through the twilight cloisters stealing,
Faint the sounds of music roll;
'T is the solemn requiem pealing,
Breathed for a departed soul.

Distant now the voices blending.
Through the dim aisles floating stray,
Like incense to Heaven ascending,
Bearing soul and sense away!

Now the notes on frailty dwelling,
Low and trembling are preferred;
Now in faith and triumph swelling,
High as if their God had heard.

Now again they die—bereaving
Hope of dreams round which it twined;
Gone are love's wild visions, leaving
Tears, and weight of earth behind.

Watchtower.

Boston.

Who, in this community, does not respond to the following sentiments in Dr Channing's Discourse upon the Life and character of Dr Tuckerman, that is now in the press?

"Our city is growing, and we are impatient for its more rapid growth, as if size and numbers were happiness. We are anxious to swell our population. Is it not worth our while to inquire, what kind of a population we are to gather here? Are we so blind as to be willing and anxious to repeat the experience of other cities? Are we willing to increase only our physical comforts, our material wealth? Do we not know, that great cities have hitherto drawn together the abandoned? have bred a horde of ignorant, profligate, criminal poor? have been deformed by the horrible contrasts of luxury and famine, of splendor and abject woe? Do we not know, that, among the indigent and laborious classes of great cities, the mortality is fearfully great in comparison with that of the country, a result to be traced to the pestilential atmosphere which these people breathe, to the filth, darkness, and dampness of their dwellings, to the suffering, comfortless condition of their children, and to the gross vices which spring up from ignorance and destitution? Do we want no better destiny for this our dear and honored metropolis? You will not suspect me of being a foe to what are called improvements. Let our city grow. Let railroads connect it with the distant West. Let commerce link it with the remotest East. But, whilst its wealth and numbers grow, let its means of intelligence, religion, virtue, domestic, purity, and

fraternal union grow faster. Let us be more anxious for moral than physical growth. May God withhold prosperity, unless it is to be inspired, hallowed, ennobled by public spirit, by institutions for education, and by increasing concern of the enlightened and opulent for the ignorant and poor. If prosperity is to narrow and harden us, to divide us into castes of high and low, to corrupt the rich by extravagance and pride, and to create a more reckless class of poor, then God avert it from us. But prosperity need not be so abused. It admits of noble uses. It may multiply the means of good. It may multiply teachers of truth and virtue. It may make the desert places of society blossom as the rose. To this end may our prosperity be consecrated. Thus may we requite the Author of all good."

Mourner's Hymn.

BY J. G. PERCIVAL.
"Dundee."

Yield the last office to the dead,
And pause beside his bier;
A few warm tears for him be shed:
The heart is softened here.

Here it forgets its pride and hate;
Here finds its love again:
Good angels round the mourner wait,
And sooth his spirit's pain;

As in the garden once they stood
The suffering Saviour by,
Wiped from his brow the sweat of blood,
And hushed his groan and sigh,

So as we weep beside a friend,
Our darkness clears away;
Our tears of sorrow fall, and send
A new reviving day.

HOW MUCH THEN IS A MAN BETTER THAN A SHEEP?—Among the fine-wooled flocks of antiquity, the Tarentine were the most celebrated in Italy and the Milesian in Asia Minor. They were termed *pellita* and *tecta oves*, (or, *sheep in jackets*), from the coverings of skin with which they were clothed to defend the fleece. Their constitutions were delicate. They were always fed in the house, and demanded constant care both at home and abroad, and two shepherds were appointed for every hundred sheep. Will it be out of place to observe that the proportion of teachers to children in the schools of our commonwealth does not as yet exceed the liberality of the ancients towards their flocks?

And with reference to the opposition entertained towards Normal schools, &c., may we not add that in 1739, the Swedish government, for the promotion of the Merino race, wisely instituted a school of shepherds?

A late Boston paper says, with some appearance of sincerity, "A farmer of New Salem has informed the editor of the New England Farmer, that the dispositions of sheep in regard to leaping fences

and rambling, are the results of education, and advises all brother farmers to give their sheep a good education."

Intelligence.

Some months ago four of the American packet ships saved each the crew of a British vessel in distress. They were the Rhone, Captain Walton; Stephen Whitney, Captain Thompson; Columbus, Captain Cropper; and Sheridan, Captain De Peyster. On Wednesday, Mr Buchanan, the British Consul addressed to these commanders the following extract of a letter.—"I am directed by Lord Palmerston to desire you to express to the commanders of these vessels, the thanks of her Majesty's Government, for their praiseworthy conduct, and for the assistance which they rendered on the same occasions; and you will state to these commanders that her Majesty's Government intends to shew its sense of their services, by sending to each of them a gold medal, so soon as the die, which is now in preparation, shall be finished."

The members of the American Life Boat Company have presented to Capt. Josiah Sturgis, of the Revenue Cutter Hamilton, a splendid gig (ship's boat) in token of their estimation of his successful exertions in saving the lives of seven boys from drowning in this harbor last summer. — *Boston Transcript*.

CITY EXPENDITURES.—The Common Council of Boston have lately made the following appropriation for the current year:

House of Industry,	- - -	\$28,400
House of Reformation,	- - -	8,000
County of Suffolk, for Prisons, Courts,		
House of Correction,	- - -	40,000
Boston Lunatic Asylum,	- - -	12,000
City Police,	- - -	6,000
Overseers of the Poor for out-door relief,		15,000
		<hr/> \$109,400

Notice.

Several pieces, together with a valuable contribution from a friend, have been excluded from the present number by the unexpected length of the Reports of the two annual meetings. A larger number of copies than usual has been printed, for distribution among the friends of the Ministry at Large.

The date of the publication has been somewhat anticipated for the purpose of gaining time to decide upon the number of copies to be issued during the remainder of the year.

In regard to the proceedings of the Benevolent Fraternity of Churches, we regret that we had not secured the services of the reporter who was subsequently engaged for the meeting in Warren Street. Another year we hope to be more prompt. It is due to Mr Giles to state that his absence from the city prevented our submitting the reports of his addresses to his revision.

Office of the Society for the Prevention of Pauperism,

Under the Savings Bank, Tremont St.

The public are respectfully informed that Domestic of every description may be obtained without expense, by calling at the above office. Small girls for Nursery and Parlor work, are daily applying for situations. The names of a number of women, residing in different parts of the city, are on the books, who would take in washing, or go out by the day, to wash and iron, or clean house, &c. Many of these are poor widows with children, and it would be a deed of charity to employ them.

Persons wishing for Lads in families, offices, or stores,—for apprentices, or on farms in the country, may here be accommodated. Men may likewise be obtained for day-labor, working in families, driving carriages, farming, gardening and various other kinds of employment.

Office open from 9 to 1 every week-day.

Publications of the Warren Street Chapel.

The subscribers have for sale the following works, published for the benefit of the WARREN STREET CHAPEL.

The MEMOIR of JAMES JACKSON, JR.

The GAME OF LIFE; a Sketch by Moritz Retzsch.

The MEMOIR of NATHANIEL BOWDITCH; prepared for the Young.

Of this last, the Salem Gazette says:—"We most cordially recommend this beautiful memoir of one of the truest and best of men to all who delight to contemplate human virtue, and to promote it in the world. Written in a style of charming simplicity, so appropriate to the pure character and the active and genuine virtues exhibited, and published in a very handsome and attractive form, this excellent work cannot fail to be generally sought and read, especially in this community, where Dr Bowditch was so truly loved and respected, and where his talents and virtues are so justly appreciated. It is a beautiful little volume for a New Year's gift, whether to the young or those of maturer age, for the admirable portrait it presents will never cease to be delightful and precious to every one who aspires to moral and intellectual improvement. It is rare, indeed, that a work of such intrinsic and permanent value is given to the world."

Also—"The LAW OF CHRIST;" a Sermon to Children. By Rev. Thomas B. Fox, of Newburyport. Price one dollar per hundred.

WILLIAM CROSBY & CO.

118 Washington Street.

In the press, and to be shortly published, the Memoir of Dr TUCKERMAN, by W. E. Channing, D. D.

The Monthly Miscellany of Religion and Letters,

EDITED BY REV. EZRA S. GANNETT,

Is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at \$3 per annum.

Each number contains numerous Original Articles—a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—

Rev. H. Ware, jr., D. D.

Rev. Dr Dewey,

Rev. Dr Parkman,

Rev. C. Stetson,

Rev. A. P. Peabody,

Rev. C. Palfrey,

Rev. E. B. Hall,

Rev. G. E. Ellis,

Rev. John Pierpont,

Rev. W. H. Furness,

Miss Lee, author of 'Three Experiments of Living,'

Miss Park, author of 'Miriam,'

Rev. K. C. Waterston,

Rev. T. B. Fox,

Rev. S. Osgood,

Rev. C. Robbins,

and many others. Every endeavor is made to render the work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

¶ The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established nearly two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington Street, Boston.

WANTED—Men to solicit subscribers to the above work.

WILLIAM CROSBY & CO., PUBLISHERS, BOOKSELLERS AND STATIONERS, No. 118 Washington Street...Boston,

Keep constantly for sale, a large assortment of School, Theological, Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationery of all kinds, Drawing materials, and all the articles usually found at such an establishment. Connected with the above is the

Boston Circulating Library,

containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published.

W. C. & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday schools and Juvenile Libraries. Also, all the different Text Books and Catechisms used in Sunday Schools. Particular attention paid to furnishing Sunday School Libraries.

Orders from Clergymen or others, for Theological, Juvenile, or Miscellaneous Books, will be punctually attended to.

THE
JOURNAL

OF

THE MINISTRY AT LARGE.

NUMBER 6.

CONTENTS.

	Page.		Page.
Public and Private Charities.—A Discourse by Rev. T. J. Sawyer, - - - - -	81	Mountain Scenery, - - - - -	88
Early Rising and Prayer, - - - - -	84	Christian Charity, - - - - -	89
The Sunday School, - - - - -	84	An Elegy, - - - - -	89
The Power of the Dead, - - - - -	85	The Green Spots of this Golden World, - - - - -	90
Wages of Females, - - - - -	86	An Evening Reverie, - - - - -	91
The Wise, - - - - -	87	Foreign Missions, - - - - -	92
A Visit to the Tomb of Howard, - - - - -	87	Prison Discipline Society, - - - - -	93
Thoughts at Grassmere, - - - - -	88	The Bible and Civilization, - - - - -	94
		Intelligence. - - - - -	94

TERMS.—The "Journal of the Ministry at Large" is published, by WILLIAM CROSBY & Co., on the 15th of each month, in 16 octavo pages and double columns, at One Dollar a year, payable in advance. C. F. BARNARD, Editor.

BOSTON:
WILLIAM CROSBY AND COMPANY,
118 WASHINGTON STREET.

JOURNAL OF THE MINISTRY AT LARGE.

VOLUME I,

BOSTON, JULY 15, 1841.

NUMBER 6.

From the New World.

Public and Private Charities.

A DISCOURSE,

Delivered in the Orchard Street Universalist Church, Dec. 20, 1840. BY REV. T. J. SAWYER.

Prov. iii. 27, 28. "Withhold not good from them to whom it is due; when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give thee; when thou hast it by thee."

The exhortations and encouragements to charity which are presented to us in the Sacred Scriptures widely distinguish this from all the other volumes in the world. It is replete with directions to the exercise of a virtue so doubly blessed—a virtue that pre-eminently works the good of ourselves by carrying good to others.

In our text we are not merely exhorted to the exercise of charity, but to its immediate exercise. We are instructed not to withhold good from those to whom it is due, if we have it in our power to confer it: not to say to our poor neighbor, "Go, and come again, and to-morrow I will give thee." The reasons for this exhortation are obvious enough. The necessities of the poor are often pressing, and little admit of such an ungracious delay. To-morrow is far off to one who is cold and hungry and shelterless in the world. Besides, we ourselves are surrounded and beset with uncertainties and dangers. We know not what a day may bring forth. To-morrow is not ours, and we may not live to see its dawn. How important, then, is the duty of doing, and doing immediately, as well as with our might, what our hand findeth to do.

And we need but to open our eyes and look around us, nay, we need only open our ears and listen to the many voiced cry of poverty and suffering which is going up perpetually in our midst, to convince us that there is enough to do, and that it requires to be done quickly. And yet we see not, neither do we hear, all that is suffered in the cellars and garrets and hovels of this great city. There is many a sigh heaved in the loneliness and desolation of the unfortunate and down-trodden, which is heard by no ear but that of the Almighty; and many a bitter tear is wept in silence and seclusion, and which is seen by no mortal eye. We err greatly if we think that all the children of misfortune and poverty have lost every delicate sensibility and feeling, and have become callous to the indifference, and frequently to the rude rebuffs of a cold and unsympathizing world.

And he who judges thus, judges as unwisely as he would do, who should stand in our fashionable thoroughfares, and pronounce every richly dressed passer-by the heir of a fortune.

It is not all the poor and needy who are shameless and bold in their demands, and obtrusive with

their tales of suffering. No, there are many, very many others who shrink away from the public gaze, and seek with much carefulness to hide their poverty and their sorrows from the world, and to bury them in their own bosom. And it is for such that I peculiarly feel. Theirs is not merely physical suffering, such as a brute might experience; it is not alone that they hunger and are cold; but they have a soul within them that feels and suffers more keenly perhaps than its outward tenement.

Were we to inquire into the causes of want and distress; such as demand the exercise of private and public charity, we should find them to be various and often complicated. There is, in the first place, a great diversity in the natural capacity of individuals for acquiring and retaining property. The fingers of some men, like the philosopher's stone, seem to convert every thing they touch, into gold. Wealth flows in upon them from every quarter. Their enterprises all prove successful, and their far-reaching vision embraces every surrounding prospect of pecuniary advantage. Nothing is suffered to pass without contributing in some degree to their prosperity. Such men are naturally fond of gain; they love wealth, it might almost seem, for wealth's sake; they find their happiness in the labor of acquisition. They possess, too, a shrewdness, a facility, a business talent, which qualifies them for making gain, and for turning every thing to good account. There are others, on the contrary, who seem quite deficient in all the qualities necessary to make them outwardly prosperous. They may possess talents in a far higher degree, than their more successful neighbors, but it is not the kind of talent requisite for amassing a fortune; it is not a business or mercantile talent. They may toil on in any avocation through life, but they are doomed never to be rich.

It is often supposed that there is much diversity in the fortunes of men, aside from their talents and endeavors; a kind of fate which overrules all their actions, and allots prosperity to one, while it heaps upon another nothing but disappointments and misfortunes. There are some facts which, to a superficial view, seem to favor such a supposition. There have been some men in our own country who have risen high in the scale of wealth, without exercising or even possessing apparently any considerable talent or tact. It mattered not in what enterprise they engaged, for how wild or unpromising soever, it was attended with certain success. Nothing, it seemed, could fail; their very follies and weaknesses, yielded a rich harvest of income and advantage.

But I have little belief in *fortune*, or *fate*. Our world and its affairs are governed by general laws, wisely established by the Creator, and in accord-

ance with which man rises or falls, prospers or is disappointed. Dulness itself may sometimes stumble upon a pathway which imperfect knowledge would be unapt to choose, but which is still the path that leads to the very mines of wealth. But this is to be ascribed to no blind goddess, scattering her gifts with a reckless hand, but rather to what we term *accident*—a something that happens in perfect accordance with established laws, but without any human design, without clearly being a comprehended and foreseen consequence of any plan of action, or of any single act. But accidents of this kind make as many poor as it does rich; if it unexpectedly lifts up one, it as unexpectedly casts down another. Yet no law of God is violated by the result, be it what it may, and when it has once taken place, we can easily trace it back to its true cause.

There is another source of poverty which stands out prominently to view. I refer to a constitutional, or at least a habitual improvidence, a want of foresight, or at best a total neglect of its exercise, in relation to every thing that concerns our future well being. We all know individuals, I doubt not, who seem to adopt in its most literal sense the command of our Saviour to "take no thought for the morrow," and who verily think that "sufficient unto the day is the evil thereof." Did they exhibit the better graces of the Spirit we might regard them as Christians indeed, and endowed with an uncommon degree of faith, and confidence in God. They are as free from care, ordinarily, as the very birds of heaven; and trust for their daily bread on whatever may throw it in their way. In the season of abundant labor and good prices, they are happy as the happiest, and live as well as the wealthiest, or at least as well as their means will allow. Of winter, a season of comparative inactivity in this city and of frequent suffering, they seem not to think; or if they do think, it is as of something in the distant future, too far away to demand immediate action, or require any present attention. And when winter comes, as come it will, with its frost and snows, and our rivers and harbor are closed up and business is at the stand-still, it meets these unfortunate ones, unfortunate through criminal improvidence, unprovided for the rough blasts and the inclement season that ensues. Their philosophy is admirable as long as it lasts, but unluckily it is not adapted to the dreary prospect of winter. Like too much of the philosophy of our world, it is but a summer affair, a *Let us live, while we live* scheme that never goes beneath the surface, and never looks forward beyond the present hour! "To-morrow," say they "shall be as this day and much more abundant."

Another source of poverty may be found in actual indolence and sloth. There is a class of men either constitutionally or habitually slothful, to whom action of any kind seems a burden, and who indulge in a most cordial dislike and aversion to every thing that passes under the name of labor. This class may well be divided, for we observe this difference among them. Some are too indolent to engage heartily in any thing, whether of labor or amusement, that requires an effort of body or mind.

Their enjoyments are purely passive. Activity is their aversion. We sometimes meet with children of this character, who shrink even from play, and find their happiness, if happiness they can be said to have, in an idle and objectless lounging. Such persons are not actively vicious, because they are too lazy to be so. They do little harm, therefore, in the world, save that of eating the fruits of others' labor, and occupying a place that, it seems, might be better filled by almost any other individual. They are to a city or state, what the drone is to the hive; with this exception, that the latter does perform one important function, while the former appears to live in a manner without an object, and in vain. The other class of *indolents* is distinguished from the former by the circumstance, that while they are not destitute of activity, they are willing to employ it in nothing that does not appear in the form of amusement. These are a sort of Rip Van Winkles who have enough of strength, and actually do and suffer enough to make them independent were their efforts only well directed. Such men, however, seem to labor under an inborn aversion to every employment of husbandry and handicraft. To cultivate a field of corn, or a patch of potatoes, is something to which they can by no means subject themselves; but with a rusty fowling-piece, or an angler's rod, they can traverse forests, and climb mountains, or follow a winding stream from morning till night, weary and faint with hunger, and yet feel quite contented and happy. Such fatigue and suffering would be altogether intolerable were they required to endure them in the field or the shop, at steady and profitable labor.

But the most fruitful source of poverty will be found in the vices of mankind, and chiefly in vices of the most common kind, such as gambling, intemperance, and debauchery. Indeed, to the use of intoxicating drinks alone may be traced, directly or indirectly, more than one half of the poverty in this city, and perhaps throughout the whole country. This vice also stands intimately connected with almost every other, which bears upon individual or public welfare. It blends, as we all know, with almost every form of transgression, whether of laws human or divine.

There is poverty, and much poverty, I am aware, where the parties suffering it are quite guiltless, who are the mere victims of others' vices and crimes. Parents are stripped by their children, and wives and children left destitute by their husbands and fathers: the simple and unsuspecting are robbed by the crafty and unprincipled; and by vice and violence, by fraud and wrong, by storms and floods and fires, multitudes who were once in easy, if not affluent circumstances, are left poor and stricken, broken-hearted and despairing; left with nothing, as they think, but resignation and a beggar's staff, to support their steps down to the grave.

Poverty, my friends, is all around us, and in its every variety of form. There are the old and the young; there are proud hearts bowed down by misfortune, and souls harassed by the thoughts of vice; there are women and children, the widow

and orphan, all claiming our aid, and we are urged not to withhold good from them to whom it is due, and not to defer till to-morrow what is in our power to do to-day.

The duty of charity may properly be considered under two aspects, as *private* or *public*. On private charity I have often spoken, and it is not necessary for me now to repeat, farther than merely to say that Christianity obligates us to the practice of doing good to all, as far as our power will allow, and in every way in which the well-being of our fellow-men may be improved, whether by almsgiving or advice, and in relation both to their physical and moral condition.

The influence of private charity, is, I doubt not, much the best, both upon the *giver* and the *receiver*. It is, then, a personal affair which may call into action the better qualities of both parties. But the objections to relying upon private charity entirely for the relief and support of the poor, are that it can hardly be supposed to reach every individual case, and that were this possible it would throw too great a burden upon the kind hearted and generous, while the miserly and unfeeling would not participate at all in the necessary support of those who are left to the charities of the world. Public alms, then, become necessary, and the public is bound not merely by the principles of religion, but by considerations of a very different kind to support their poor and nurse their sick. It is thus bound by the obligations of *justice*, the principles of *interest*, and the demands of *common humanity*.

Many of those who are now thrown upon public charity have been, through a long life perhaps, faithful public servants; they have toiled assiduously, and contributed, each in his way, to the present mass of the public wealth. True, the poor sufferer may have been engaged in none of the high places of the earth; his labors may have been of a very humble character, and hence have been but scantily rewarded; but he has drudged on in his calling with unwearied perseverance, and perhaps with Christian patience, willing in any way to do his duty and advance, though in a very humble degree, the interests of the public. He has sacrificed himself perhaps to the good of others; and, worn out and unable to toil longer, he is now left to cast himself upon the *kindness*, should I not rather say, the *justice*, of his fellow men. Humble as we may regard him, the man who wields the spade or carries the hod, or engages in any useful handicraft, may, after all, have contributed far more to the welfare of the state, may have done much more good and much less evil, than many a one who has shone in a profession, or sat, perhaps, in the halls of legislation. And as he contributed directly to the stores of public wealth, so has he a right, now his strength has failed him, to demand a supply from those stores again for his bodily necessities. Will any one say that this or that man has done nothing for him, and therefore he ought not to be taxed for his support? I reply, that if this or the other has done nothing for you, some one else probably has, and he surely can claim the return, in justice, at your hands. But as it is impossible to

contribute to the support of all those, and those only, who may have in some way promoted our interests, so it is far the best to regard all as common subjects of public charity. But beside, upon a more careful inspection of the subject, it will appear that every laboring man especially has, in fact, contributed somewhat to the comfort and wealth of every other man in the community. The influence of every stroke of useful labor is felt throughout the whole civilized world, for it is in these numberless strokes that our wealth consists, or rather upon which it is built, and by which it is maintained and increased. True, one stroke adds little to the great fund of wealth now in our midst, but a little it does add, and therefore every arm that contributes even this little deserves its meed of praise, and its portion of reward; and every man who spends his days in toil, however humble, undoubtedly merits in old age the just recompense of his labor. If it is a sound principle, that he who will not work should not eat, it follows as a converse truth, that he who is willing to work, or who has worked while health and strength permitted, should now have his natural wants properly supplied. And this conclusion embraces not merely those who have thus toiled on through life, but also all those who are naturally dependent upon them for support. It includes their wives and children. All these are privileged to claim, not as a matter of charity, but as a right, the public beneficence and support. And that state or community which does not provide for their wants, fails egregiously in one of its most equitable and important duties.

But there are very many thrown upon public charity toward whom that charity should be extended on the grounds of interest. We see great numbers, for instance, thronging our streets who are poor, and in a manner outcasts of society, whose age unfits them for active or useful service, who have hitherto done nothing, and are at present capable of doing nothing that shall contribute to the public welfare. Shall the state neglect these orphans? Shall it leave them to grow up in ignorance, without any trade by which they may hereafter gain an honorable subsistence? If such a policy were adopted it must ultimately prove highly detrimental to the public interests. In the first place, the state or community would lose all that these children might, as honest and industrious citizens, hereafter contribute to the public weal; and in the second place, it would subject itself to all those evils which flow from a mass of ignorant, idle, and vicious citizens, who, without contributing any thing to the public welfare, do worse than merely to live upon the labors of others; who actually retard and destroy the public prosperity. Now it is for the interest of every state to exercise a beneficent guardianship over all such, whether young or old, as may hereafter repay that guardianship by their industry and worth. And this class includes no inconsiderable number both of foreign and native birth.

The last consideration which I shall here add why states should provide for the poor and destitute, is found in a common humanity, a sentiment that so much enobles man, and more than anything

else, perhaps, allies our nature to that of the divine. We are bound together by a common tie; we are so interested in each others' welfare that one member cannot suffer without others' suffering with it. This consideration embraces all of every kind who are in want, and it urges us all to provide for their relief and comfort. It does not bid us inquire what the sufferer has done for the benefit of the State, or what he may hereafter do; but it asks us to extend the hand of charity because he is a fellow creature, and therefore has a claim upon us antecedent to all considerations of merit or interest. It embraces the old and the young, the virtuous and the vicious, and causes us to go out even beyond the range of kindred or friendship, of past services or the hope of reward, to carry blessings to the needy.

To all these considerations might be added the higher ones urged in the gospel, but I trust it is not necessary here, where they have been insisted upon so often, and in such a variety of ways; and I have dwelt upon those already enumerated, because they are those which bear upon all men, and which, therefore, should operate upon the councils of states, made up, as ours is, of all forms of religious opinions, and of no religious opinions at all; and which, while it is nominally Christian, is, alas! little more than nominally so.

[To be Continued.]

Early Rising and Prayer.

BY HENRY VAUGHAN, 1695.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty: true hearts spread and heave
Unto their God as flowers do to the sun;
Give him thy first thoughts then, so shalt thou keep
Him company all day, and in him sleep.

Yet never sleep the sun up; prayer should
Dawn with the day; there are set awful hours
'Twixt heaven and us; the manna was not good
After sun rising: far day sullies flowers:
Rise to prevent the sun: sleep doth sins glut,
And heaven's gate opens when the world is shut.

Walk with thy fellow creatures: note the hush
And whisperings amongst them. Not a sprig
Or leaf but hath his morning hymn; each bush
And oak doth know I AM,—Canst thou not sing?
Oh leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world; let him not go
Until thou hast a blessing; then resign
The whole unto him, and remember who
Prevail'd by wrestling ere the sun did shine:
Pour oil upon the stones, weep for thy sin,
Then journey on, and have an eye to heaven.

When the world's up, and every swarm abroad,
Keep well thy temper, mix not with each clay;
Despatch necessities; life hath a load
Which must be carried on, and safely may:
Yet keep these cares without thee; let the heart
Be God's alone, and choose the better part.

The Sunday School.

This Institution deservedly holds a high place in connection both with the regular ministry and with the ministry at large. We were happy to observe the following Report of Mr Fox's speech at the late annual meeting of the Boston Sunday School Society. Our readers, we believe, will agree with us, that it is worthy of preservation and repeated perusal.

Rev. Mr Fox, of Newburyport, rose and said:

Mr President,—Now that I have risen to address this meeting, I am at a loss what to say, not on account of the want, but on account of the multiplicity of topics which such an occasion might suggest. I am not called upon to defend the Sunday school, for none of its opponents, none who are indifferent to its welfare are here. I do not feel disposed to indulge in enthusiastic eulogy of the Sunday school, for of this it has already received enough and perhaps more than enough, ever since its establishment. I am afraid it has suffered, rather than gained from the too unqualified praises bestowed and promises made by its ardent friends. It is time to take calm, sober views of its nature and office. The Sunday school is now a fixed institution, and our efforts should be mainly put forth to insure its constant improvement.

It is known to you, perhaps, that I have been disposed to regard the Sunday school as a valuable means of doing good. Allow me to state why I esteem it so highly. It is not because I regard it as necessarily a good thing. It may be, in some cases I fear it is, quite otherwise. Where it is the place to bind the fetters of a sectarian creed on young hearts and minds—where its exercises are only the cold recitations of lessons from manuals—where it is not pervaded by a fervent and religious spirit, it is useless, nay worse than useless. But it may be made, in most cases, I trust it is made, an agent of no little force in the promotion of uncorrupt Christianity. We regard the religious sentiment as a part of man's original constitution: we believe that Man's spiritual nature is to be developed like his intellectual nature. In this doctrine I find laid the foundation, on which, as it seems to me, we are bound, by the principles we profess, to build the Sunday school. Our churches are established to educate the religious nature, and should they not make provision to begin that education early? We know how soon the freshness and docility and faith of childhood, are injured by contact with the world. Ought we not then to endeavor to introduce the young, as soon as possible, into the spiritual world, that they may be protected against the delusions of earth? Consistency, I think, obliges us—our idea of Christianity, our philosophy of man obliges us to look upon the Sunday school with favor. It should be found receiving the countenance and generous support of pastor and people in every parish as an ally of great service to the instructions of home and the instructions of the pulpit.

But we want good Sunday schools. How shall we obtain such? I have time to answer this inquiry only in relation to one thing. A friend once

delivered an address to the Sunday School Association in my parish, which he began with this assertion—'The teachers are the school.' Including the pastor among the teachers, and that sentence, it seems to me, ought to be engraven on all our hearts, as pointing out the true doctrine in relation to the prosperity of the institution in whose behalf we are assembled. 'The teachers are the school.' As are the teachers, so will be the school; this teachers should remember; they should labor to get a true idea of their work and then execute it. What is that work? The religious education of the young. How is it to be done. By study, by thought, by patient toil. I wish to insist on this. Those who engage in the Sunday school, ought to do so calmly and deliberately, and with a determination to make their office permanent; not for a few Sundays or a few months, but, as it were, for life, should they enter upon their Christian work; they should feel, too, that this work is one requiring continued preparation for its faithful discharge. The philosophy of religious culture is not to be learned in a day or understood instinctively. The young spirit is not to be comprehended in a moment. To obtain clear ideas of Christian truth, and to communicate those ideas to children, so that they shall hold dominion over their souls, and direct their lives, is not to be done without labor. The Sunday school teacher should, therefore, make up his mind to toil—to toil hard and patiently.

In this connection, allow me to say one word in regard to teachers' meetings. I regard them as the normal school of the Sunday school, and as very essential to its welfare. They ought to be frequent and carried on so as to produce mutual improvement. Every teacher should feel as much bound to attend them as to meet his class on Sunday. All the teachers, moreover, should be ready to do their part by a free and ready exchange of their views and the results of their experience, to make them as interesting and useful as possible.

Give me a Sunday school in which the pastor takes a deep interest, and the teachers are studious, constant and punctual, in which the children are visited at their homes, and in which everything is pervaded by the idea that the regular religious culture of the young, by the communication of Christian truth and endeavors to make the character of Jesus, the guide of life—give me such a Sunday school and in it I see an agent of great power working for the regeneration of the world.

My remarks, Mr President, have been extemporaneous, for only a short time since, did I think of speaking. I wish they were more worthy of the occasion, but they may serve at least, as a feeble expression of the interest I feel in the cause we have met to advance.

SEATS IN CHURCH.—No separation of seats was made long ago in Scotland, and none is allowed in Denmark, where so strict an equality is preserved in the house of God, that on one occasion a common soldier found himself accidentally placed next to the King. He hastily started up, but his Majesty stopped him, saying "Stay, friend! remember there is no distinction here!"—*Sinclair.*

The Power of the Dead.

BY MISS M. A. BROWNE.

Say not their power is o'er!
Although their lips be mute, their limbs be still,
With might unknown before,
Those silent forms the living heart may thrill.

Who stands beside the bed
Where rests the icy corpse within its shroud,
Nor feels a speechless dread,
With which his soul ne'er to the living bowed?

The lowliest son of earth,
The veriest babe that death has stricken down,
Hath to a realm gone forth,
To those who gaze upon them, all unknown.

An awful mystery—sealed
From the sad eyes that weep beside their bier,
To them hath been revealed,
To their unprisoned souls made plain and clear.

They are the constant sign
Of God's great truth—the dead, both great and small,
Confirm this word divine,
That "all have sinned, and death hath passed on all."

They are the seed from whence
The harvest of the Lord shall fill the earth,
When his omnipotence
Shall call his myriads from her bosom forth.

Say not their power is o'er,
Even when mingling in their native dust,
For them our spirits pour
An offering forth of holy hope and trust.

Where is the place of graves
We deem not hallowed? There is sanctity
In every wind that waves
Its grasses tall, or thrills its willow tree.

Where'er some lonely mound
Tells of the spot where mortal relics rest,
At once that spot of ground
Our hearts with unseen holiness invest.

Say not they have no power!
Perhaps they were our enemies in life,
But now hath come an hour
When endeth all the tumult and the strife.

Another, mightier hand,
Hath "stilled the opposer," anger now may cease,
Who can the truth withstand,
That, "with the dead, our hearts should be at peace?"

The early loved and lost!
Their memories move us as nought else may move,
When, wildly tempest-tost,
These to the soul as guiding stars may prove.

And many a gentle word
Of precious council, all too long despised,
By memory may be stirred,
Now to be thought upon, and weighed, and prized.

And when the wayward heart
Doubts how it shall some dark temptation shun,
They may decide its part,
"So will we do, for so would they have done!"

Say not "they are no more,"
 Those who the heart with tenderest thoughts can fill;
 Say not their power is o'er,
 While thus its traces are around us still.

Wages of Females.

It is greatly to the honor of the Seamen's Aid Society, of Boston, that one of their principal endeavors has been to *raise the wages of females* in the classes they propose to benefit. We quote the following passages from the last Annual Report.

"Ladies of the Seamen's Aid Society:

This is the age of excitement and change. Almost every day is rife with some surprising event or appalling catastrophe; till it has become almost as necessary in our community as it was among the Athenians, if one would hope to awaken the least interest, to tell something *new*.

The ladies of the Board, in bringing their Annual Report before you, feel the embarrassment that it will have little novelty to command your attention. We must tell you, as in years past, of the quiet, though steady progress of our plan of charity. True, as it unfolds and advances, its operations increase in benefit to seamen and their families, and, consequently, in interest to those who watch this gradual amelioration. But, like the breath of spring on reviving vegetation, its presence is felt, though not easily described.

There are seasons when it is well to compare efforts with results, and see what has been effected; to look back over the whole ground, and see how far we have advanced. Perhaps this eighth anniversary of our society, when our peculiar plan of charity has been tested by many years of practice, the ladies of this association will consider a proper time for such an exposition. But, before we enter on this, let us dwell, for a moment, though the theme is not *new*, on the duties which, as Christians, the law of charity imposes on us. We are instructed to "do good" to the poor. It must be obvious to every reflecting mind that the giving of alms is not *all* that is required. In truth, alms-giving seems to be the lowest round in the ladder of charity which "hopeth all things," necessary often in the beginning; but, if we do nothing besides this for the poor, their wants will never be removed, their woes never relieved. We must induce them to exert their own energies, to use their own limbs, in short, to climb themselves, before they will ever reach the domain of comfort, or the station where their moral and intellectual powers can be rightly unfolded and cultivated.

Take, for example, a single family of the class we seek to benefit,—a sailor, whose wages, if economically managed, would scarcely suffice to clothe himself decently, and provide the bare necessities of life for his wife and children. He is intemperate, thoughtless, profligate, perhaps, and leaves them to suffer. His wife, discouraged, thriftless, ignorant, often, of her duties as a mother, and incapable of supporting or training her children, sends them forth to beg; and they, without the necessary clothing or books to attend school, with no employments or enjoyments at home, become

idle and reckless loungers in the by-ways and around the places of temptation which, in a large city, are always to be found.

Now what would be the true, the only effectual way of doing good to such a family? Shall we dole out in alms sufficient to keep them alive in their misery? Could we, by any amount of money make such a family comfortable or respectable, unless we first altered their habits, improved their character? The only mode of doing this is by their own self-exertion, their voluntary co-operation. Offer to that poor woman suitable employment, and pay her *justly* and *promptly* for her work. Sympathize in her trials, and encourage her to persevere, by showing her that she can earn an independent livelihood. Provide a place of education for her children. They require more careful training than the city schools afford; particularly the daughters, who have few opportunities at home of learning needle-work, or that attention to order, neatness and moral deportment which, if not acquired in early youth, is seldom practised in after life.

Let the family be thus "getting up" and on in the world; will it not be likely to impress the heart of the father, in his casual home visits, to find them thus improving? Will he not endeavor to become more worthy of their respect and love? And, if there is a place also provided for him where he may enjoy social intercourse with his shipmates, and the privilege of books and newspapers, without the temptation to intemperance and debauchery which the common sailor boarding-houses so usually present, will he not, by the comparison, be induced to feel that sin is a heavy tax on the comforts of a man, even in this life, till his mind will be opened to religious impressions, and his heart softened under the influence of divine truth, and he become a new creature?

And when this poor family not only find themselves able to supply their own wants, but actually to administer relief to their sick and suffering neighbors, should we not consider that good, real, abiding, exalting good, had been wrought out by this patient mode of Christian philanthropy?

Such was the aim, and such has been the progress, of our plan of charity. We began with alms-giving, and continued through the first year. Since then we have administered limited relief in this way to a few who we found could not quite support themselves. The money we have thus bestowed, during the eight years, amounts to \$1699.29, a trifle more than \$200 per year.

For seven years we have furnished work to the poor females belonging to the families of seamen; employing, more or less, about *three hundred* in all. The money paid them in wages amounts to the sum of *nine thousand six hundred and forty-nine dollars, ten cents.*"

What could be more gratifying than this? We subjoin the society's schedule of prices, with a few of the prices offered by other persons for similar work, to show the advance made by the society.

"The following prices are paid to the work-women, who belong to seamen's families, employ-

ed by the ladies of the Seaman's Aid Society to make garments for the stores under their care :

Making common flannel or gingham shirt,	17 cts.
" twilled or calico shirt,	20
" plain, white cotton shirt,	25
" fine, with plaited bosom,	50
" flannel drawers,	17
" duck trousers with one pocket,	20
" kersey trousers,	33
" satinett trousers,	37 to 42
" fine cloth pants,	50
" common jackets,	75
" pea jackets,	\$1 to \$1 25
" oil-cloth jackets,	34
" oil-cloth trousers,	17"

The common shops pay, for men's check frocks, 12 1-2 cts.—cotton pants, to be oiled, 10 cts.

An active young woman can make two of either of these in a day, sewing fast and well, and doing nothing about the house.

\$1 a dozen is given for striped trousers with pocket and fob,—for the southern and western market. The work is better than the materials. A mother and adult daughter, together, can finish two and a half dozens a week, with their family work.

" We would remind the public that the Seamen's Aid Society has a clothing store under the Bethel in North Square, and another adjoining the Mariner's House, 226 Ann Street. Both are intended not merely to supply, but also to benefit seamen. They are worthy of patronage. We are happy that it has not been withheld. We trust it will continue to increase. Both establishments can furnish a complete outfit at short notice."

The garments are all made by the wives, widows, and daughters of Seamen, who are employed by the Society, and *paid a just price* for their labor. The articles are warranted to be well made, and of the best quality. Those who purchase, need fear no imposition; and the profits are to be wholly employed in doing good to the unfortunate, promoting the comfort, and encouraging the improvement of Seamen and their families.

Seamen, and the friends of Seamen, will you not call at the Store of the Seamen's Aid Society?"

The Wise.

Who are the Wise?

They who have govern'd with a self-control
Each wild and baneful passion of the soul—
Curb'd the strong impulse of all fierce desires,
But kept alive affection's purer fires :
They who have passed the labyrinth of life,
Without one hour of weakness or of strife;
Prepared each change of fortune to endure ;
Humble tho' rich, and dignified tho' poor—
Skill'd in the latent movements of the heart—
Learn'd in the lore which nature can impart—
Teaching that sweet philosophy aloud,
Which sees the " silver lining " of the cloud,
Looking for good in all beneath the skies :
These are the truly wise !

A Visit to the Tomb of Howard.

Surrounded by innumerable sepulchral hills, which have now proclaimed to more than twenty centuries, that here lie interred those men who " made the world as a wilderness, and destroyed the cities thereof, and opened not the house of their prisoners," with what melancholy pleasure does the Philanthropist and Christian, espy the simple pyramid erected to the memory of him

Whose was an empire o'er distress,
The triumphs of the mind !
To burst the bonds of wretchedness,
The friends of human kind !

Whose name through every future age,
By Bard, Philanthropist, and sage,
In glory shall be shrined,
While other NEILDS and VENNINGS show
That still his mantle rests below.

At the distance of five versts to the north of Kherson, stands the original monument of the Prince of Christian Philanthropists—the great, the illustrious HOWARD, who after travelling 50,000 British miles, to investigate and relieve the sufferings of humanity, fell a victim, near this place, to his unremitting exertions in this benevolent cause. It is situated a little to the east of the public road leading from Nikolaief to Kherson, near the southern bank of a small stream which diffuses a partial verdure across the steppe. On the opposite bank are a few straggling and ruinous huts, and close by, is a large garden, sheltered by fine lofty trees, which have been planted to beautify the villa once connected with it, but now no more. The spot itself is sandy, with a scanty sprinkling of vegetation, and is only distinguishable from the rest of the steppe by two brick pyramids, and a few graves in which the neighboring peasants have interred their dead—attracted, no doubt, by the report of the singular worth of the foreign friend, whose ashes, are here deposited, till the resurrection of the just. As we approached the graves, a hallowed feeling of no ordinary description, grew upon our minds, and forced upon us the conviction, that the scene before us was indeed privileged beyond the common walks of life. One of the pyramids is erected over the dust of our countrymen, and the other has subsequently been raised over the grave of a French gentleman who revered his memory, and wished to be buried by his side. As we had no person with us to point out which of them was designed to perpetuate the memory of the Philanthropist, it was impossible for us to determine, otherwise than by confiding in the accuracy of information obtained by some former admirer of his virtues, who has cut into the brick the very appropriate inscription :—

VIXIT PROPTER ALIOS.
(He lived for others.)

It was impossible to survey this simple obelisk without reflecting on the superiority of principle, which impelled the great friend of his species, in that career of disinterested benevolence, which he so unremittingly pursued. His was not mere animal sympathy, dignified and refined by its existence in human nature, though he doubtless pos-

essed that quality in no ordinary degree; nor did his charities flow from an ambition to be admired and extolled by his fellow creatures; his toilsome pilgrimages, and unnumbered acts of self denial, were not performed with the slightest idea of atoning for his sins, or meriting a seat in the mansions of bliss—the very thought he abhorred, but his whole character was formed, and his practice regulated by the vital influence of that Gospel which reveals the Divine Philanthropy, expending itself upon human weal. Conceiving himself, to be an eternal debtor to the blessed Saviour, who stooped to the lowest depths of suffering, in order to rescue him from the horrors of immortal death, he was sweetly and powerfully constrained to imitate his bright example, the characteristics of which are strikingly depicted in the simple declaration: **WHO WENT ABOUT DOING GOOD.** Such was HOWARD, the most virtuous, and yet the most humble of our race. How justly he might have taken for his motto what he wrote a few months before his death; in *God's hand no instrument is weak, and in whose presence no flesh must glory.* He was enabled to effect great things, yet he utterly renounced dependence upon himself. "My immortal spirit, I cast on the sovereign mercy of God, through Jesus Christ, who is Lord my strength, and my song; and, I trust, has become my salvation. My desire is to be washed, cleansed, and justified in the blood of Christ, and to dedicate myself to that Saviour who has bought us with a price." Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, Admiral Priestman, in these words: "Priestman, you style this a dull conversation, and endeavor to divert my mind from dwelling upon death; but I entertain very different sentiments. *Death has no terrors for me*: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other."

His genuine humility, prompted him to choose this sequestered spot, for the reception of his mortal remains; and it was his anxious desire, that neither monument nor inscription but simply a sundial should be placed over his grave. His wishes were at first so far complied with, that no splendid monument was erected to his memory; but the august monarch, in whose territory so many of his benevolent acts were performed, and who nobly patronized the attempts made to follow out the plans of Howard, for the improvement of the state of prisons, has borne a public testimony to the respect he entertained for his virtues, by ordering a conspicuous monument to be built in the vicinity of *Kherson*, the town in which he died. This cenotaph, which attracted our notice as we approached the gate of the town, is erected at a short distance from the Russian cemetery, and close to the public road. It is built of a compact white freestone, found at some distance, and is about thirty feet in height, surrounded by a wall of the same stone, seven feet high by two hundred in circumference. Within this wall, in which is a beautiful cast iron gate, a fine row of Lombardy poplars has been planted, which, when fully grown,

will greatly adorn the monument. On the pedestal is a Russian inscription of the following import:

HOWARD.

Died January 20th, 1790, aged 65.

Agreeably to his request a sun dial is represented near the summit of the pillar, but with this remarkable circumstance; that the only divisions of time it exhibits, are the hours from *ten to two*, as if to intimate that a considerable portion of the morning of life is past, ere we enter on the discharge of its active duties; and that with many, the performance of them is over at an early hour after the meridian of our days.—*Dr Henderson's Biblical Researches.*

Thoughts at Grassmere.

BY MRS. L. H. SIGOURNEY.

Ho! dark Helvellyn, prince amid the hills,
That each upon his feudal seat maintains
Unwav'ring sovereignty—hast thou a tale
For gentle Grassmere,—that thou thus dost droop
Thy plumed helmet, o'er her face, and look
So earnestly into her mirror'd eyes?

A tale of love, perchance—for she, methinks,
Doth listen coyly—while the flitting cloud
Leaves mingled light and sunshine on her brow.
She listeneth down, through all her crystal depths;
And the lone emerald that adorns her breast
Trembleth.—

And sure, 't is fit that ye do hold
Some speech of tenderness, in scenes like these,—
Where from the very beauty of His works
God doth bespeak man's love for Him,—and all
Whom He hath made.

And who can musing roam
'Mid such exuberance of glorious charms,
Nor find his heart expanding with new warmth,
And kindness to all—Humbled it takes
The cup of blessing from a Father's hand—
Half satiate, though unworthy of its bliss—
And in o'erflowing charity, would fain
Grasp every creature—

Author of our joys!
So give this charity in us to grow
And bring forth fruit—that wheresoe'er we roam
On this wide earth, all whom we meet may seem
The children of one Parent—and to us
Brethren and friends.

England.

Mountain Scenery.

There is something in the wildness and sublimity of mountain scenery that tends to remind us rather of eternity than decay. The perishable works of man are no where to be seen. No city lies in gloomy ruins, to show the outline of faded greatness: no remnant of sanctuary here stands to show the worship that has passed away. We see no failing records of the glorious deeds of those whose names are learnt in history's page. We stand upon the mountain and we scarcely know that man exists upon the earth. This is not the land where arts have died, or science been forgot; those rocks never echoed the eloquence of orators, or the songs of poets; these waters never bore the proud

ships of the merchant; the soil never yielded to man the fruit of his industry. It is not here that the finger of Time can be recognised. In vain would he set his mark on snows that never fail or disturb the fast bound form of adamant ice. In vain he stretches out his hand where the rushing torrent and the wavering water-fall, blest with an eternity of youth, dash on in their headlong course, regardless of the blighting power that withers strength, or lulls to rest the creation or the creature of mortality. Here may we pause and say that Time has lost his power. Here may we view the faint efforts of Time overthrown in an instant. Changes they are; but the work of an hour has defeated the slow progress of decay. The lightning of the thunder-storm, the blowing tempest, the engulfing flood, the overspreading avalanche, have effaced from the surface of nature the impress of time, and left naught in the changes to remind us of age. Surely there are scenes in life which seem created to awaken in mankind the recollection, that even time can loose its power. Who will not feel the nothingness of the pleasures, the cares, nay, even the sorrows of our petty span, when for a moment he dwells with his heart and soul upon the thoughts of an eternity! Yes, it will sober the gay—it will comfort the grieved.—*Edward Everett.*

Christian Charity.

We select the following passages from a late sermon by Rev. Dr Burroughs, of Portsmouth, N. H. They convey equally just and striking remarks upon an obvious but too often neglected obligation that is imposed upon clergymen by the office and position which they hold:—

"The great power of example shows how reasonable is the exercise of charity amongst all the ministers of Christ. No one can tell the full amount of moral and spiritual mischief, where such a mercy is withheld. What are religious congregations? They are assemblies of men, that, in spite of the prevailing spirit of independence and freedom, gather some of their strongest impressions and feelings from their pastors. When any great contested opinion absorbs the interest, and secures the support of an ardent clergyman, his parishioners are usually inclined to form themselves into a sort of armed phalanx, and to buckle on all their panoply to sustain him. Hence they suffer with him all the ebbs and flowings of his sorrows and joys, defeats and triumphs. Consider now this office of charity; let a minister, for some reason, withhold it from a neighboring pastor, and be led to cherish against him the spirit of disgust, opposition and scorn, and you will most invariably find that the same evil spirit will pervade his flock; and that, ere any one is aware of it, there will be rooted in them a deep ecclesiastical animosity; there will be generated a dangerous feud. As it regards the souls, over whom a minister is placed, he ought, therefore, to be careful, lest he quench in them any flame of holy love, and kindle the blue lights of the storm fiend; lights, that may ever emit their noxious flame and odors in his temple, exciting immortal souls to demoniac strife, and beguiling them

to perdition. But, should he be guilty of such transgression, his retribution will be felt in kind. Thickly will fly upon him from every quarter, the artillery of ministerial vengeance. Christ's rainbow of peace will be withdrawn from the clouds of wo, with which he will be encompassed; the golden candlestick will no more remain to dispense blessings; and storms will ravage, and perhaps forever ruin that vineyard.

"There is another feature of the times, that calls for a catholic spirit. It is the great prevalence of theological hatred. 'Every opinion,' says Bishop Taylor, 'is made an article of faith; every article is a ground of quarrel; every quarrel makes a faction; every faction is zealous; we think we love not God, except we hate our brother, and that we have not the virtue of religion, unless we persecute all religions but our own. If the divided tongues that rest upon us were of fire, not to kindle strife, but to warm our affections, and inflame our charities, variety of opinions might be looked upon, as the operations of the Spirit.' But theological hatred, which gives such venomous activity to the cunning and the base, is shedding a disastrous eclipse over the churches. To use the language of Dr Jortin, this hatred, 'like a poisonous tree, has reared its head, and spread its arms; and the neighboring plants, instead of receiving shelter and protection, have sickened and withered beneath its baneful influences; yet it is a friendly covering to weeds and nettles; and the fox lodges safely at its root; and birds of ill omen scream in its branches.' It is melancholy to reflect, that the divine system of Christianity, designed to unite us in peace, should be employed to distract us by wars and should be rendered the prolific source of envyings, jealousies and hatreds. There is nothing about which men are usually so sensitive, as about their religious creeds; there is nothing which they are so ambitious to defend, increase and glorify, as their religious party. Such a spirit naturally tends to the disparagement and assaults of other's opinions; and the multiplication of sects serves to multiply and aggravate religious feuds. Divisions necessarily imply and generate a degree of exclusiveness and a consequent alienation of some portion of affection. Hence the crimination of religious parties has become the prevailing evil of the age. In such a state of society, there is perpetual danger of a minister's losing that catholic temper which the Scriptures inculcate; hence there is an incessant and eloquent call for him to possess and nourish it. There is an imperious demand for him to rise above the corrupt conflicts of the age, and display that sublime temper, which can breathe seraphic harmony amidst the din of universal discord."

An Elegy.

Green trees shall wave above thee
That dread no wintry snow,
Meek flowers that learn'd to love thee
Around thy grave shall blow,
And faithful hearts, and tender,
Full oft shall linger nigh,
Their tribute-tear to render,
And learn of thee to die.

The Green Spots of this Golden World,

OR
MAY-DAY IN OLD ENGLAND.

A TALE FOR OUR YOUNG FRIENDS.

"Mother, do tell me what father means when he says he will shew me the 'Green spots of this golden World,' during the summer?" said a little girl who was sitting at her mother's knee, performing her morning task of needle work.

"It was an expression frequently made use of by the good old clergyman of whom you have often heard me speak, and as I was once relating to your father some account of May Day festivities which took place in the village of —, where I passed some of my early years, I had occasion to mention this expression, the idea so much pleased your father that it has become quite a favorite with him. When using it this morning he meant, that he hoped to show you some of the beautiful country scenes in this happy world. If you wish it, I will read the May Story from my journal. It may serve to make the time pass pleasantly while you are sewing."

"Oh, thank you, mother, I love to hear you tell of the days you spent in Devonshire. I should think it must be a lovely place, for you appear to have been so happy there."

"If we visit it this summer, you will find that your expectations have not been raised too high. But let me begin my story."

"It was one lovely evening towards the last of April, when a group of little girls, from the ages of six to fourteen, were seen standing on the green before the little whitened garden gate of Dame B—. They appeared to be settling some important matter. 'Mary,' said one of them, 'I am very much afraid we shall not find many flowers to deck the May Queen with, this year.' The little girl to whom this was addressed was about thirteen years of age, with a face beaming with health and contentment. 'Oh! Nancy, if you had been with me yesterday morning, you would not have any fears of that sort. On my way to the Great House, I saw plenty of wild flowers, and April has been so warm this year, that the fields are covered with daisies and buttercups. Oh!' added she, clasping her hands and jumping, 'we shall be as happy as birds, if the day is fine. And only think how good Farmer Richards is. He says that he will lend us his pretty white calf to deck with flowers and ribbons as they used to do when he was quite a little boy.' 'Oh! that will be pretty,' said four or five of them. 'Would it not be a good time to give it a name?' asked the tallest girl of the group. 'What do you say to calling it Cowslip? If you think that will do, I will promise to make a wreath of cowslips and daisies to hang on its neck.' 'I think your plan is beautiful,' said another. 'You are always trying to do something kind for us. Sophy, I wish you could ramble with us to gather the flowers.' Sophy was lame, but she was never heard to complain of the affliction; on the contrary, she seemed to try to forget her trouble by obliging her little circle of friends in every possible way. She was one of those beings who seem

to gain the love of every one. She had lost her mother some years before, and possibly the care she bestowed on her young sister and brothers made her more thoughtful and capable than girls of her age usually are. The little girls after chatting awhile, all dispersed to their respective homes, having agreed that should the morrow prove fine, they would set out on their search for flowers.

"Mary did not mention what her business had been at the Manor House, but the facts were these. The two eldest daughters of squire Oldcastle were botanists, and Mary had been able to procure some very exquisite specimens of wild flowers. They were kind, good hearted girls and took great pleasure in the children of the village. Hearing that they intended to form a procession on May Day, they thought of many ways of contributing to the amusement of the little ones. At length they concluded to make a large moss basket and fill it with flowers from their green house. They confided their secret to Mary who was to procure the moss for them. This then was her errand to the Great House, as it was called by the villagers. She longed for the day to come that her companions might share her delight. The morning of the 30th came. The sun shone! Not a cloud could be seen, the birds were singing, and all nature seemed to rejoice with the happy band of girls and boys that were seen skipping along the lanes near the village of —, in Devonshire. Their success exceeded their expectations. After several hours absence they returned home with their prizes. Mary wished to know where they should make the garlands. Lucy invited them all to her garden, where, she told them her father had erected a pretty little summer house, which would shelter them from the heat and where they could leave their wreaths in perfect security when finished. Thither they went and commenced sorting their flowers. Lucy was to make the wreath for the Queen. And Sophy was to make the garland for the little pet calf. The boys and the rest of the girls were to dress the May-pole, and make the other garlands. They had cowslips, daisies, buttercups, pink and white may, or hawthorn, just in bud. The beautiful pyramidal blossoms of the horsechestnut, violets, primroses, — the pretty tassil like blossoms of the common hazelnut—the gorse with its bright gold colored flowers—the yellow coltsfoot,—a profusion of lilacs, both white and purple—the ground joy, with its blue helmet like flowers. Dandelions for they were of opinion that 'Auld acquaintance should not be forgot,'—daffodils, wild hyacinth, tulips and spider vechis, double flowering almond, cherry, &c. &c. 'Twas late in the evening before their tasks were completed. The sun had set, tinging the clouds near the horizon with purple and gold, the stars were peeping out one by one. The children looked at them with delight, fancying that each new one was a promise of fair weather for them on the morrow. Many were the little faces that peeped through the lattices that night in anxious expectation.

At length the village was still. Nothing was heard save the distant bay of the watch-dog or

the chirping of the cricket. The moon poured forth her silvery light; all was calm and peaceful. The 1st of May appeared. The children awoke with the dawn; their hearts full of joyousness, and their limbs refreshed by sweet slumbers. At five they all met on the green from whence they proceeded to Farmer Richards' for the calf. It was a beautiful creature, about five months old, of a snowy whiteness. As it came frisking out of the little paddock by the side of the farm house, there were some fears entertained that it would break through all rules of decorum when in the procession, but these proved groundless. The large moss basket had been conveyed to Mary's house the night before, filled with flowers. At seven the procession was formed; the May-pole headed it; this was borne by one of the eldest boys; and then came six little girls apparently linked together by garlands of flowers which they held in their hands. They were followed by two girls bearing the moss basket, and preceding the queen, who wore a beautiful wreath of pink and white flowers. A garland of violets and primroses thrown over one shoulder and under the other arm, completed her decorations. It was little Annie Robinson, a very fair child, and delicately formed, of about eight years of age. She was the pet of the village. Six little girls similar to the first group followed her. Then came the calf, which was decked with cowslips and daisies. A boy walked on each side of it, holding a strong blue ribbon which was passed over its forehead and round its neck, to prevent its running away; but the pretty creature stepped along as gaily and yet as steadily as the children, and seemed quite pleased with its flowery yoke. As six little girls had preceded and followed the lady queen, it was thought proper that the same number of boys should follow the calf, or Cowslip as we shall now call it. Then came a troop of boys and girls, each bearing a small bunch of flowers. In this way they proceeded to the Parsonage, a neat cottage-like building adjoining the church. The latter was of very ancient date, built of stone, with rather a low square tower, which was very nearly covered with ivy.

"The old minister came out and greeted the merry May-party with a sweet smile, wished that they might pass many such happy days, and then went to salute the little queen. It was beautiful to see the venerable old man entering into their sport with so much heart. He was a man about seventy years of age, of an erect and noble form. His long white locks were parted from off his fine expansive brow, and fell on his shoulders. He was indeed a fine specimen of the old school—beloved by young and old, and a friend to the rich and poor. Those who were in trouble were sure to find a ready ear to listen to their tale of woe, and a willing hand to help them; and the young and joyous were sure they should find sympathy. He wished the children God speed, and told them he should see them again at the Manor House, whither they were to repair. On their arrival at the squire's, they perceived two long tents erected on the lawn. They commenced singing the following lines which they had learnt for the occasion.

'Flowers to the fair: To you these flowers we bring,
And strive to greet you with an early spring;
Flowers, sweet, gay and delicate like you,
Emblems of innocence, and beauty too.'

"The squire and his children, who seemed to enter fully into the spirit of the day, met them at the hall door. The queen and her train were invited to partake of the refreshments that had been prepared for them, and the whole party spent the day in merriment and fun. The calf was named Cowslip, according to Sophy's proposition, and was rewarded for its good behavior, with a pan of milk, and then set at liberty to gambol in the lawn.

"The May-pole was fixed there and in the afternoon the village lasses came and danced till sunset. Their good old pastor joined in their mirth, and on their separating to go to their homes, he blessed them all as his children, and begged them to remember Him who was the Author of all their happiness. 'My children,' said he, 'however happy your future years may be, I am sure it will be delightful to you to look back to these moments spent in the Green Spots of this Golden World.'

"Thank you, mother," said the little girl, when the story was ended, "I have been with those children the whole time in imagination. I hope you will find something more in your journal that you can read to me."

"I very probably may, my dear; I assure you that is very grateful to me to look back to these moments of my girlhood, although my happiness is much greater now than it was then."

An Evening Reverie.

BY WILLIAM CULLEN BRYANT.

The summer day has closed, the sun is set.
Well have they done their office, those bright hours,
The latest of whose train goes softly out
In the red west. The green blade of the ground
Has risen, and herds have cropped it; the young twig
Has spread its plaited tissues to the sun;
Flowers of the garden and the waste have blown
And withered; seeds have fallen upon the soil
From bursting cells, and in their graves await
Their resurrection. Insects from the pools
Have filled the air awhile with humming wings,
That now are still forever; painted moths
Have wandered the blue sky, and died again;
The mother-bird hath broken for her brood,
Their prison-shells, or shoved them from the nest,
Plumed for their earliest flight. In bright alcoves,
In woodland cottages with barky walls,
In noisome cells of the tumultuous town,
Mothers have clasped with joy the new-born babe.
Graves by the lonely forest, by the shore
Of rivers and of ocean, by the ways
Of the thronged city, have been hollowed out
And filled, and closed. This day hath parted friends,
That ne'er before were parted; it hath knit
New friendships: it hath seen the maiden plight
Her faith and trust her peace to him who long
Had wooed, and it hath heard, from lips which late
Were eloquent of love, the first harsh word
That told the wedded one her peace was flown.
Forewell to the sweet sunshine! One glad day
Is added now to childhood's merry days,

And one calm day to those of quiet age.
Still the fleet hours run on; and as I lean
Amid the thickening darkness, lamps are lit,
By those who watch the dead, and those who twine
Flowers for the bride. The mother from the eyes
Of her sick infant shades the painful light,
And sadly listens to his quick-drawn breath.

Oh thou great Movement of the Universe,
Or Change, or Flight of Time, for ye are one!
That bearest, silently, this visible scene
Into night's shadow and the streaming rays
Of starlight, whither art thou bearing me?
I feel the mighty current sweep me on,
Yet know not whither. Man foretells afar
The courses of the stars; the very hour
He knows, when they shall darken or grow bright.
Yet doth the eclipse of sorrow and of death
Come unforewarned. Who next of those I love
Shall pass from life, or sadder yet, shall fall
From virtue? Strife with foes, or bitterer strife
With friends, or shame or general scorn of men:
Which who can bear?—or the fierce rack of pain,
Lie they within my path? Or shall the years
Push me, with soft and inoffensive pace,
Into the stilly twilight of my age?
Or do the portals of another life
Even now, while I am glorying in my strength,
Impend around me? Oh! beyond that bourne,
In the vast cycle of being which begins
At that dread threshold, with what fairer forms
Shall the great law of change and progress clothe
Its workings? Gently—so have good men taught—
Gently, and without grief, the old shall glide
Into the new; the eternal flow of things,
Like a bright river of the fields of heaven,
Shall journey onward in perpetual peace.

Foreign Missions.

A very interesting Report of the late Annual Meeting of the American Board of Commissioners for Foreign Missions appeared in the Boston Courier, from which we make the following quotations.

President Hopkins of Williams College, offered the second resolution, which related to the raising up of a native ministry among the heathen.

"Native teachers are desirable, on the score of *economy*. The outfit and passage of a single missionary, from this country, is equal to the cost of educating five natives for ten years. It costs five times as much to support a sent-out missionary, as it would a native preacher; and after all, his services are only equal to two natives, well trained and well directed. By these statements it will be perceived that there is a vast difference in economy between preachers raised up, and those who are sent out.

"There is another advantage, *sir, firmness of impression*. Oftentimes the health of our missionaries breaks down, from the effects of a foreign climate, and they are obliged to leave in a critical state of missionary operations; by which the mission is much crippled. But the native is at home, accustomed to the climate, and will endure great fatigue. There will be, in his case, *sir*, none of the painful separation of families, which now takes place, in the sending of the children of the missionaries out to this country to be educated.

"But the great reason for the training up of a native ministry, is, that it will result in the more speedy accomplishment of the conversion of the world.

"We are apt to suppose ourselves superior to the heathen nations, and we take it for granted that the pagans think so too; but such is not the fact. The Chinese consider the English a barbarous nation. There are prejudices which foreigners must encounter; customs and dress are diverse. The idiomatic phrases and fireside expressions among them, oftentimes comes up with the force of a trumpet, and start an audience upon their feet. So among ourselves. Take for illustration, the case of Mr Taylor, one of the seamen's preachers in this city—he has been a sailor himself, and it is to this circumstance, doubtless, that he owes much of his success. We have facts enough before us. A native ministry has recently been raised up among the intemperate. *Sir*, I have heard no such preaching on temperance, as that to which I have listened from these native preachers. It comes up from the deep wells of the soul, and its influence is irresistible.

"And so with the natives of the Sandwich Islands. When an old man gets up among them, as one did recently, and says—'I am an old man, with one foot in the grave, and I had eleven children, but they were all murdered; and I would that they were now alive and here.'

"And a woman rises, and speaks, from her bitter experience; and those who have been cannibals speak out and make the auditors feel and tremble.

"Yes, *sir*, we must try to raise up a native ministry, and everything will conspire to aid our efforts. I believe God will help us; he will cause such a movement as will ensure its success; if you will only send men abroad sufficient to prepare the natives for the work of the ministry. I seem, to myself, to be standing upon Mount Carmel, and to feel the fresh breath of that cloud of mercy which is coming up. Will the community sustain the board in their attempts to raise up a native ministry? I think, *sir*, they will."

The Chairman announced Rev. Mr Bingham, one of the first missionaries to the Sandwich Islands, who had recently returned to this country.

Mr Bingham rose and said, "I am allowed, after an absence of twentyone years, in a dark and distant portion of the globe, to return; I am allowed to come back and dwell a short space. And I am permitted to meet an increased number of the friends of missions. I am granted also to bear testimony to the conversion of heathens; and I am allowed to return to bear witness to their condition without the Gospel. It is deplorable and loathsome beyond description.

"I could, *sir*, were it necessary, make some reflections as to the change which twentyfive years has wrought. In the outset of our missionary enterprises, a man proposing to go to the heathen was as likely to be called a fanatic and a fool, as cool and sagacious. Of the twentytwo first missionaries from Andover Seminary, all but two were opposed by their relatives, and these two were fatherless.

"I have been permitted to go out with a beloved band of brethren, to give the gospel to an entire nation. It has been preached in every village and town: I had almost said every habitation.

"The bible has been translated for them, and a large edition published and circulated. There are 30,000 readers, who can either read the whole, or portions of it intelligibly. God has been pleased to bless the efforts.

"Twenty thousand of the natives had been received into Christian fellowship; in general, they were not admitted to church membership until a long probation. It would be strange, indeed, if there should prove to be no chaff among the wheat; for even in this country, such is frequently found to be the case."

Mr Bingham read from a tract, composed by a native woman, and also from letters of native converts, to show that the Sandwich Island Christians understood, discriminatingly, the nature of true religion. He also spoke of a congregation in the Sandwich Islands which he had been accustomed to address.

He described the enclosure, or church, as occupying an area of 10,000 square feet; 196 feet in length, and sixtytwo in breadth. The auditory were pictured as all seated, and attentive to the minister. He opens the bible, printed in their native language, and there are hundreds with bibles in their hands, to open and follow the preacher in his expositions; and others, with pencils and paper, are prepared to take notes of the performance. They are all decently clothed, and "clothed in their right mind." One hundred, if not a thousand, can join in the singing of hymns. A little band, in the centre of the church, commence the singing, and others join in. The air and the bass are sung in such a manner as to cheer the heart of every friend of the Redeemer.

The returned missionary, at this stage of the proceedings, paused in his speech, and sung a verse from the 100th Psalm, from the natives' bible, which he had brought with him. The effect was fine, as the immense and almost breathless auditory listened to strains of Zion in a strange tongue—the language, once, of idolatry.

The impression, at this moment, was greatly deepened, by the exhibition of a full length wooden figure of an idol, and a stake with three prongs, representing arms, and called an altar; which the Missionary Pritchard had obtained at Gambier's Island, in the South Sea, from converted idolaters. Behold, said Mr Bingham, the God of idolaters, and the God of the Bible, pointing with his left hand to the idol, which was facing the audience, and with his right, contrasting the Bible, printed in the Sandwich Island language.

Mr Bingham, after a few further remarks, sung, to the tune of the Missionary Hymn, in the Sandwich Island tongue, the verse commencing, "Shall we whose souls are lighted;" after which the whole audience rose, and sung, with the aid of the powerful organ, in English, the same verse.

The Rev. Mr Scott of Sweden, offered the last resolution, and made the closing address; in which he dwelt more particularly upon efforts need-

ful for the Northmen, or Swedes, to promote a revival of religion. Mr Scott was very happy in his remarks, and towards the close of his address rose to a high strain of eloquence, in the utterance of noble sentiments respecting the union of all true Christians, of all denominations, in the blessed work of evangelizing the world. At the close of his speech, Mr Scott, as foreign Secretary of a Missionary Society in Stockholm, paid over, in presence of the audience, a small sum which had been entrusted to his care, to hand over to the American Board, for the mission to the Druses. "It is a small sum," said the speaker, "only one dollar and twentyfive cents; but as the commencement of the missionary spirit among my people, and as an earnest of what the Northmen will yet do, for the conversion of the world, I tender it. It is at least a link to connect us with our American brethren in the work of missions, and, I hope, but a drop before a coming shower."

Mr Bingham then sung the Doxology, in the native language, to the tune of old hundred; and the audience responded by rising and singing it in the English tongue. It was, as if the sound came from the far-off islands, borne by some miraculous breath!

The audience broke up about a quarter before 10 o'clock; and departed, apparently, with deep convictions of Christian duty to the heathen—they went away with new resolutions for good, and higher hopes for the future.

The benediction was pronounced by the Rev. Mr Pritchard, the English missionary.

Prison Discipline Society.

In the Report of the Annual Directors of this Society, that also appeared in the *Courier*, we were happy to observe the following sketch of President Hopkins's Address. We only regret that we cannot offer a more perfect and complete abstract of a speech that appears to have been exceedingly pertinent.

President Hopkins proposed to speak of the negative benefits conferred by the Society; these were apt to be overlooked.

"It was much better to ventilate our school houses, and make them comfortable, than to pay the doctor. It was more desirable to prevent mobs than to put them down, and the remark of the late President Harrison to his servant, that it was wiser to employ a Sabbath School teacher to teach the boys, than to hire a man to guard the grapes, was a good one. Cure to prevent fire was better than an engine to put it out. Who are your Williamsons, who enter stores while crowds are passing the streets, and carry off half of the merchandize therein? They are men better educated than any in our prisons. Our graduates do not go out so skillfully taught. And how has the reformation been brought about? Not by the sagacity and cool wisdom of legislation, but by the heart of the Christian. The case of Howard is a sufficient illustration of this. I have no faith in the mineral rods for finding precious ores in the earth, but I

have confidence in this moral rod of Christian philanthropy, for finding out precious things.

"Did you not, Mr Secretary, have to labor hard to awaken people to prison-reformation, particularly to moral and religious reformations? Legislators came after you had labored with the spade and the pick-axe—but let me do the legislature justice, they have paid you for blasting the rocks; at least they have refunded you the pay for your Chaplains. Yes, sir, it was Christian feeling that prepared the way, and when the tree grew up and its leaves were given for the healing of the nations, then legislators came to the rescue. That Bible, presented last year, to the legislature, was an illustration of my position. Christian philanthropy gave that to the Sandwich Islanders, and after this act was performed, and the fruit was visible, the legislators could approve, and so with regard to prison reformations.

"Howard was, in the prison reformation, like Wickliffe and Huss, in the religious reform. It came upon us like the Copernican system, and soon the lesser lights, the utilities, were seen to revolve, and the world approved."

The Bible and Civilization.

The Christian Watchman gives the following as a part of its abstract of Rev. J. M. Clark's late Sermon before the Massachusetts Bible Society.

"But the most important problem yet to be solved is, can the practical remedy be applied to long standing social evils? The power of the Bible is yet to be tried on all the evils of society to the system which makes one good man the property of another good man—to the relation of master and slave—to pauperism—to the condition of jails and prisons—the methods of reforming criminals—it has gone out to meet the monster intemperance, and is wresting the victims from his grasp. All these are branches, of which the Bible is the trunk and the root—the rock from which these philanthropic monuments were quarried. The Bible must be to all these causes both the motive power and the balance wheel."

Intelligence.

DOMESTIC.

FLORAL PROCESSION.—The teachers and children of the Warren Street Chapel, for some years past, have been accustomed to sell flowers upon the Common, in Boston, on the morning of the Fourth of July. In proposing to do so, they hoped somewhat to increase the income of their Institution, and at the same time to contribute somewhat towards a pleasant observance of the day. The measure has proved successful in both respects. Each year has increased its efficiency; and the present season has witnessed most gratifying results. Generous contributions of flowers were received from the friends of the measure, and particularly from the pupils of other Sunday Schools. The Teachers had made nearly 400 beautiful moss baskets. Other decorations were designed and prepared. The fourth of July falling on Sunday,

the teachers and their friends were obliged to work late Saturday evening, and early Monday morning. Good haste, however, was made, and every arrangement was completed in excellent season. The procession moved from the chapel at 7 1-2 A. M. in the following order.

Chief Marshal. Aid.

Brigade Band.

Evergreen Cross,

with white lilies in front, and the text in white and gold, "*Consider the Lilies.*"

Division of girls with open baskets of bouquets.

Banner,—"W. S. C." blue and gold, with blue flowers and evergreen.

Division of girls with moss baskets of flowers, on white double crosses.

Moss Anchor,

with the motto in front, "*Eternal Hope, Perpetual Spring,*" in green and silver, borne by two boys, the cable of evergreen entwining two girls.

Division of boys, with bouquets on evergreen circles, beneath high crosses of the same.

Moss Warwick Vase,

with flowers on top, and white scarf in front of oak leaves and stars in gold, borne by two boys, accompanied by four small girls.

Division of boys, with bouquets on circles, as above.

Banner,—The front of the chapel, white flowers and evergreen.

Division of girls.—Moss baskets and flowers.

Division of boys.—Baskets of bouquets.

Evergreen Canopy—top filled with bouquets—sides bearing the inscriptions, "*Floral Apostles.*"

"*Each Cup a Pulpit.*" "*Our Father made them all.*" "*Each Leaf a Book,*" in white and gold.

The gentlemen teachers, with their friends, acted as marshals, and the ladies assisted the children in carrying the heavier articles. The streets and mall were crowded with spectators. The utmost order and propriety prevailed. Smiles and greetings were accorded at every step. Whatever assistance seemed to be required, was cheerfully rendered.

A common interest appeared to be felt by all. And many shed tears.

After entering an enclosure upon the common, kindly granted for the purpose by the City Government, the flowers, baskets and decorations were placed upon tables for exhibition, a short time, while the band continued to play. The people were impatient for the sale to commence, and in a few moments after it began, everything was gone. The teachers had intended to present some of the flowers to the Mayor for his levee, to the Society of Cincinnati for their table, and especially to the children of the Baptist Sabbath Schools as they passed in procession to church. But they were taken too much by surprise to carry out their purposes.

We subjoin a few particulars worthy of notice. The Evergreen Cross was made upon the model of one received, last year, from Mr Fox's Sunday School, in Newburyport. The Canopy was their design and offering, this year. We were happy to

find three boys among our pupils, to take part in bearing it, who were formerly members of the school that presented it.

Several of the children who had contributed to our supplies, we were pleased to observe in the city to witness the procession and sale. One little girl from Brookline took her stand in a commanding position, and said she meant to see the bunch she had made when it came by. It would be an improvement another year, to give these young friends a place in our ranks. Nothing could be more gratifying than the interest which they manifest in behalf of the affair. The following letter, which we found attached to a fine bouquet in the midst of the liberal gifts of some of our earliest and warmest friends, is not more touching in itself, than it is expressive of the general feeling to which we refer.

"Rev. Mr. Bigelow :

DEAR SIR:—By Joseph's request I write what he dictates.

Say to Mr Bigelow, that I would be glad to see the flowers, as I did last year. But I cannot see what to get, so I had to get my sister to make the bouquet. I hope you will like it. I like the Sunday school, and wish I could bring the flowers; but I can only send them and wish the children in Boston much happiness, and hope to see them some day, as I did with Mr Barnard the last time we met at your house. I was twelve years old last Monday, and cannot see. But there are many boys worse off than I am.

Taunton, July 3, 1841."

Whoever bought that bouquet, bought a sweet bunch of flowers. We laid it on the table for a moment. When we returned, it was gone—to some unknown purchaser, from a blind and happy boy.

The grateful acknowledgements of the teachers and children of the chapel are due to the many friends who gave their flowers or lent their services on this occasion, to the Brigade Band for their excellent music, and to the public generally for their favor and patronage.

HOSPITALS IN CHINA.—On Thursday evening, May 20th, a meeting was held at Dr J. Jackson's, of a number of gentlemen, to consult respecting the state of the Hospitals in China, and the expediency of affording aid to the same. The meeting was organized by appointing William Sturgis, Esq. Chairman, and Dr J. Jackson, Secretary. From statements made by different gentlemen and from public documents, it appeared that a hospital had been opened since 1837 in Canton, for the reception of Chinese; that the rich as well as the poor had been received into it, though mostly the latter, with only this difference, that the rich employed their servants and provided their own food, while the poor were nursed and fed gratuitously, that the expense of this hospital while it was considered as an experiment, had been defrayed by donations from the American, British and other foreign residents in Canton, and that in 1838 a Society called "the Medical Missionary Society of China" had been formed there, with a view not only to maintain the hospitals in Canton, but others

in Macao and elsewhere, if permitted, and if aid would be obtained from abroad, that the Rev. P. Parker, M. D., a Missionary from this country had attended this hospital, and had acquired the confidence of the Chinese by his successful physical operations, and by his medical skill, so as to have had opportunities for intercourse with persons of rank and education among them such as have rarely been afforded to foreigners in China; that his experience had confirmed his anticipations that his practical exposition of the principles of Christianity would have more influence than the simple preaching of the gospel; that he now anticipates that a continuance of the course he has pursued, by himself and others, will lead to a reciprocal communication between the Chinese and the people of the Western nations, of whatever knowledge either of them has and the others have not; but that the means of supporting the hospital in Canton are now exhausted, at the moment when there is reason to suppose that three or four other hospitals might be established with the consent of the government of China within their borders, and that for this purpose aid must now be sought in this country, and in Europe. It was farther stated that the expense, at which these hospitals can be maintained is very small, not exceeding two thousand dollars a year for each hospital, inasmuch as the medical attendance can be furnished gratuitously, and that there is reason to believe that funds for the purpose may be obtained in Great Britain as well as in this country.

After a discussion of the subject and a consideration of the statement brought forward, of which a brief abstract has been given above, the gentlemen comprising the meeting, voted—

1. That it is expedient to endeavor to obtain donations in this city and vicinity, for the purpose of aiding such hospitals in China as may be established by "the Medical Society," or otherwise.

2. That a committee be appointed to solicit subscriptions for this purpose: and the following gentlemen were elected for this committee, viz:

John C. Warren,	Samuel May,
Sam'l T. Armstrong,	Samuel Cabot,
Abbot Lawrence,	John A. Lowell,
Wm. Sturgis,	Edward Brooks,
Sam'l Hubbard,	John L. Gardner,
R. G. Shaw,	J. Ingersoll Bowditch,
Charles G. Loring,	John M. Forbes,
Wm. Appleton,	James Jackson.

3. That this committee shall at such time as they see fit, call a meeting of the subscribers to determine the mode in which the funds they may contribute shall be applied to the purpose for which they are obtained.

JAMES JACKSON.

SUNDAY SCHOOL SOCIETY.—At a special meeting of the Sunday School Society held on Friday evening last, the resignation of the Rev A. B. Muzzey, as Corresponding Secretary, having been received, the Rev. R. C. Waterson was chosen to supply the vacancy.

The following gentlemen have been appointed Associate Agents: Rev. F. T. Gray, Rev. R. C. Waterson, Rev. A. B. Muzzey, R. W. Bayley, L.

G. Pray, W. P. Jarvis, G. F. Thayer, Esqrs., and J. F. Flagg, M. D.

The duties of these agents, are, to visit and address Sunday Schools, Teachers', Anniversary and other meetings; to collect statistics in relation to them, and advance the general objects of the Society. As their services are gratuitous, the object of the above arrangement, is to increase and divide the amount of labor. Pastors, Superintendents, Associations or Committees desiring a visit or other aid, are requested to give as early and seasonable notice as practicable, of the time, place and other necessary particulars.

All communications and applications on the subject of the Agency, to be addressed to the subscriber who has been appointed Agent for the purpose. LEWIS G. PRAY, 39 Allen St., Boston.

SCHOOLS IN THE CITY OF NEW YORK.—The editor of the New York Commercial, says there is ample provision in that city for the instruction of every child within its bounds. The schools are the best common schools in the land. Their doors are wide open, and the invitation is to all—"come and drink at the fountains of knowledge."

Whose fault is it, then, that so many hundreds (must we say thousands?) of children are to be seen in the streets of that great American metropolis, who do not go, and who have not been, to school?

NORMAL SCHOOLS.—We are glad to see that the people in this country are becoming aware of the importance of establishing Normal Schools, for the education of Teachers, and where the art of instructing youth may be learned. The N. Y. Journal of Commerce says, that some months since it was announced that Col. A. Cary, of Genesee county, had given the liberal sum of \$10,000 to establish a Teacher's Seminary in that county. In a few weeks the farther sum of \$10,000 was subscribed by individuals in the same county for the same important object; since which, a large and beautiful stone edifice has been erected near Batavia, for this purpose. The Journal also announces that \$5000 has recently been subscribed by a citizen of New York, for the purpose of establishing another Institution for the same purpose on the Hudson River, provided an equal sum shall be subscribed in a given time. A subscription is now in circulation for this object.

The Normal Schools in Massachusetts are in a flourishing condition, and fully meet the expectations indulged in by those who advocated their establishment. They are an honor to this Commonwealth, and an advantage to all New England. May they long be fostered by a liberal government.—*An Exchange Paper.*

LOOK OUT FOR IMPOSTORS.—Several persons are now busily engaged in traveling about this city and the neighboring towns, endeavoring to levy contributions on the benevolent and credulous, by fictitious tales of distress—of disasters which occurred in other lands. And in many cases they are successful in imposing on our citizens, and are thus stimulated to make greater exertions to de-

ceive. They also set an example for others to forsake the paths of honest industry, and betake themselves to street-begging.

There is no occasion for the poor or the distressed native or foreigner to resort to this mode of obtaining relief. Means are always provided for the relief of proper objects of charity—and an application to our worthy Mayor will always be listened to, and the applicant if deserving, will receive all necessary assistance. This system of imposture, adopted in many cases, by foreigners, strong, healthy, and able to labor, should not be encouraged.

Only yesterday, a woman, with a comely countenance, and an elegant costume, bearing a little boy, habited in the height of fashion, was calling on our citizens for assistance, and she told a tale of woe, which warmed to sympathy the hearts of many of her hearers, and she doubtless reaped a rich harvest. One gentleman, however, cross-examined her pretty closely, and soon become convinced that she was thoroughly an impostor. But to remove all doubts, he sought the occupants of the boarding house, at which she said she had taken up her abode, but could find no person of the name stated, in the part of the town, to which he had been directed by this unfortunate woman.—*Mercantile Journal.*

GIRARD COLLEGE.—This splendid monument of singular generosity, like other large bodies, moves slowly towards completion. The main building is engrossing the funds and the labor. Externally it is finished, except the roof, the pillars and the entablature which surmounts them. During the last six months but very little visible progress has been made. Nothing is doing except laying the marble tiles which are to form the roof. The workmen are now all occupied upon this portion of the building, except a few who are engaged upon the columns and the work appended to them. Out of thirty four pillars which are to form the splendid colonade, those on the sides are already up and some of them are fluted. Those upon the ends of the building have not yet even begun to rise, and we see but little evidence among the workmen, that they are even in preparation. It requires nearly a year to finish the work on one capital, and a number of them have not yet been begun, except the rude outlines. Hence it is plain that the opening of this important institution is still to be procrastinated, while the orphans for whose benefit it was generously designed are left to grope in vice and ignorance in Philadelphia. Those who perverted the designs of the donor, and defeated the immediate consummation of his purposes, have assumed solemn responsibilities. They have done much for which posterity will hold them answerable.—*North American.*

"Why don't you come after cold victuals as usual," said a lady to a boy who had for a long time been a daily visitor for that species of charity, "Father has joined the Temperance Society and, we have warm victuals now," was the reply.—*Philadelphia Ledger.*

Office of the Society for the Prevention of Pauperism,

Under the Savings Bank, Tremont St.

The public are respectfully informed that Domestic of every description may be obtained without expense, by calling at the above office. Small girls for Nursery and Parlor work, are daily applying for situations. The names of a number of women, residing in different parts of the city, are on the books, who would take in washing, or go out by the day, to wash and iron, or clean house, &c. Many of these are poor widows with children, and it would be a deed of charity to employ them.

Persons wishing for Lads in families, offices, or stores,—for apprentices, or on farms in the country, may here be accommodated. Men may likewise be obtained for day-labor, working in families, driving carriages, farming, gardening and various other kinds of employment.

Office open from 9 to 1 every week-day.

Publications of the Warren Street Chapel.

The subscribers have for sale the following works, published for the benefit of the WARREN STREET CHAPEL.

THE MEMOIR of JAMES JACKSON, JR.
THE GAME OF LIFE; a Sketch by Moritz Retzsch.

THE MEMOIR of NATHANIEL BOWDITCH; prepared for the Young.

Of this last, the Salem Gazette says:—"We most cordially recommend this beautiful memoir of one of the truest and best of men to all who delight to contemplate human virtue, and to promote it in the world. Written in a style of charming simplicity, so appropriate to the pure character and the active and genuine virtues exhibited, and published in a very handsome and attractive form, this excellent work cannot fail to be generally sought and read, especially in this community, where Dr Bowditch was so truly loved and respected, and where his talents and virtues are so justly appreciated. It is a beautiful little volume for a New Year's gift, whether to the young or those of maturer age, for the admirable portrait it presents will never cease to be delightful and precious to every one who aspires to moral and intellectual improvement. It is rare, indeed, that a work of such intrinsic and permanent value is given to the world."

Also—"The **LAW OF CHRIST;**" a Sermon to Children. By Rev. Thomas B. Fox, of Newburyport. Price one dollar per hundred.

WILLIAM CROSBY & CO.

118 Washington Street.

Just published, the Memoir of Dr TUCKERMAN, by W. E. Channing, D. D.

The Monthly Miscellany of Religion and Letters,

EDITED BY REV. EZRA S. GANNETT,

Is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at \$3 per annum.

Each number contains numerous Original Articles—a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—

Rev. H. Ware, jr., D. D.	Rev. Dr Dewey,
Rev. Dr Parkman,	Rev. C. Stetson,
Rev. A. P. Peabody,	Rev. C. Putney,
Rev. E. B. Hall,	Rev. G. E. Ellis,
Rev. John Pierpont,	Rev. W. H. Furness,
Miss Lee, author of 'Three Experiments of Living,'	
Miss Park, author of 'Miriam,'	
Rev. R. C. Waterston,	Rev. T. B. Fox,
Rev. S. Osgood,	Rev. C. Robbins,

and many others. Every endeavor is made to render the work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established nearly two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington Street, Boston.

WANTED—Men to solicit subscribers to the above work.

WILLIAM CROSBY & CO.,

PUBLISHERS, BOOKSELLERS AND STATIONERS,

No. 118 Washington Street....Boston,

Keep constantly for sale, a large assortment of School, Theological, Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationery of all kinds, Drawing materials, and all the articles usually found at such an establishment. Connected with the above is the

Boston Circulating Library,

containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published.

W. C. & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday schools and Juvenile Libraries. Also, all the different Text Books and Catechisms used in Sunday Schools. Particular attention paid to furnishing Sunday School Libraries.

Orders from Clergymen or others, for Theological, Juvenile, or Miscellaneous Books, will be punctually attended to.

THE
JOURNAL

OF

THE MINISTRY AT LARGE.

NUMBER 7.

CONTENTS.

	Page.		Page.
Public and Private Charities.—A Discourse by Rev. T. J. Sawyer,	97	Contempt,	106
Who are the Free,	100	School Committee Reports,	107
Sketches by a Village Pastor,	100	Dirge for the Emigrant's Daughter,	109
Cause of the Drama's Decline,	101	Boarding Houses for Seamen,	109
Hymn,	102	Life beyond the Grave,	111
Public Gardens,	102	Intelligence.	111

TERMS.—The "Journal of the Ministry at Large" is published, by WILLIAM CROSBY & Co., on the 15th of each month, in 16 octavo pages and double columns, at One Dollar a year, *payable in advance*. C. F. BARNARD, Editor.

BOSTON:
WILLIAM CROSBY AND COMPANY,
118 WASHINGTON STREET.

JOURNAL OF THE MINISTRY AT LARGE.

VOLUME I.

BOSTON, AUGUST 15, 1841.

NUMBER 7.

From the New World.

Public and Private Charities.

A DISCOURSE,

Delivered in the Orchard Street Universalist Church, Dec. 20, 1840. BY REV. T. J. SAWYER.

PROV. iii. 27, 28. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give thee; when thou hast it by thee."

Concluded.

In a city like ours, which, from its magnitude and its location, must embrace a large mass of poverty, the subject of public charities becomes one of vast importance in every point of view. And it may well be doubted if it has hitherto received the attention which it demands. I often hear complaints from the tax payers that three or four thousand dollars should be annually drawn from the public treasury to defray the expenses of the Alms-house. But it is quite impossible, I would suggest, for one, not well acquainted with the city and its pauperism, to judge on this subject, and perhaps it would be found upon any adequate examination, that instead of being an extravagant appropriation, it is really far below what the necessities of the case actually demand.

But there is much reason to believe that the mode adopted in carrying out the benevolent intentions of the public, is very far from being the best which the case admits. The prominent aim of the public seems to me defective. It comprehends only a part of the proper ends to be attained in charitable efforts. It is merely to relieve, for the time, the most pressing necessities of the poor; it does not contemplate the prevention of the evils under which they suffer, or the removal of the causes from which those evils flow. It is charity, no doubt, to feed the hungry, and clothe the naked, but the charity would be much higher and more praiseworthy were it to combine with this immediate object an effort to lead the sufferer to make provision for his future wants himself, by checking the sources of his present misery. The public should seriously ask itself, What are the chief causes of pauperism, and how are they to be remedied? But is this done? By no means. For instance, while it is a well known and ascertained fact, that *Intemperance* is the cause, directly or indirectly, of quite one half of our pauperism, no single step has been taken by the public in its civil capacity, to remove such an enormous evil. Our four or five thousand grog-shops still continue in full operation, continually inviting to intemperance, and opening the way directly to poverty and crime. Few men are too worthless to raise five dollars, and any man who can raise this sum can establish

a grog-shop with the license of the public authorities! Hence their number and their character. Hence, like the frogs of Egypt, do they come up into the length and breadth of the city, fix themselves upon almost every corner, and, like the ancient heathen hell, stand open night and day for the purpose of *accommodating* the public; that is, of indulging such as wish to become intoxicated, to make brutes of themselves, and beggars of their wives and children. Yea, and happy would it be if these were the only fruits of these hot-beds of iniquity. But the evil does not stop here. What is the business of our police courts, our common sessions, and the higher criminal courts, but *that*, nine-tenths of which is directly or indirectly produced by these pest-houses of the city, our legalized grog-shops?

Why is it, I ask, that such an enormous evil, an evil that every man in the community must contribute to support, and under which he must still suffer, is permitted year after year to remain unmolested. Why does not the public rise in its might, and by a popular act crush the hydra at once? The reason, I suspect, is not that the evil is unknown or unfelt, or that there is a wide spread conviction abroad, paralysing all our energies, that nothing can be done. The evil is entirely in the public hand, and may be removed at its pleasure. The reason of this inactivity may be found, if I mistake not, in the so-called political influences that have operated, and continue to operate, with such an all-absorbing effect upon every other interest. In the wide sphere of the general government, I would not now complain of these influences; and perhaps they are to be tolerated, or at least expected in the several state governments. In the election of the national magistrates and legislators, political considerations should, perhaps, hold a prominent place. But what beneficent effect they can produce in the government of this or any other city, I confess, I am yet to learn. Is it really a matter of vast consequence that our Mayor and Aldermen should belong to this or that great political party? Is it not of vastly more importance that they should be honest, upright, reputable and capable men, men who will not act for the interests of a party, but for the advantage of the whole; men who will study for the public good, and by a faithful discharge of their duties seek the public approbation, or at least the approbation of their own consciences; men, in short, who will dare to do what is right, even though it should arouse clamorers, and be the means of hurling them from office? I have no complaints to indulge against the men who have held these responsible offices since I have been acquainted with this city; but it is not to be concealed that they have

generally been strong party men, elected generally for party purposes, and expected to promote them!

But it is of the bearing which our politics have upon grog-shops and grog-shops upon our politics, and both upon our city administration, and ultimately upon our *public charities*, that I wish to speak. Can either party dispense with the *porter-house influence*? Would not such an attempt seal the doom of the party which should make it? This, I suppose, no one will dispute. The better class of both parties are attached to their respective parties from principle, and they would abide steadfast through every vicissitude, and even through all reverses. This conscientious steadfastness I respect. But there is a class of very zealous politicians whose appropriate theatre is the bar-room and porter-house, and who would find no difficulty in changing their politics if they were in danger of being ejected from their old haunts of intemperance and vice. It only needs, therefore, that their party should raise the temperance ensign, and set its face against grog-shops and all their accompaniments, in order effectually to drive away all such *spirit-loving* partisans, and secure its own inevitable defeat. To which party shall we look for such a sacrifice of self for the public good? As a party, I feel certain that neither of them will ever make an attempt so fatal, in the public estimation, to its own immediate welfare. If ever such a reform takes place, and take place I devoutly pray God it may, it must be under the auspices of a party, if so it can be called, formed of all good and truth-loving men—of men who regard the welfare of the public, the removal of one half of the pauperism and more than one-half of the crime and suffering in our city, as a greater good to be attained, than the carrying of a city election in favor of this or that great political party! When such a party shall be once and wisely organized, independent of all political bearings and influences, our city will be redeemed from one of the greatest curses that has ever befallen a free people, and the way will be open for all truly generous action and benevolent enterprises.

By such an auspicious reform one-half of our poverty, as has already been intimated, would almost at once be prevented. And for the remainder a much improved mode of management might be adopted—a mode, I flatter myself, that should combine efficiency and the prevention of many evils now existing.

It must be obvious to every one who contemplate the subject aright, that one of the great evils attendant on our present mode of distributing alms during the most inclement season of the year, arises from the practice of *street-begging*, which exists with it, and may be said almost necessarily to grow out of it. At present, many of the poor must, in the season of this greatest need, resort to public begging, or suffer. From the Alms-House they cannot receive what is necessary for them in time to meet their wants, if they receive it all.

But who can calculate the mischiefs arising from public begging? The old who engage in such an employment are degraded in their own estimation, and can seldom raise their heads in modest con-

fidence again. They may become confident, but it will in most cases be the boldness which is associated with vice, and grows out of a degradation that is almost hopeless. The young, habituated to street-begging, can hardly do otherwise than grow up in ignorance and vice, and nothing else can be expected of them, than a subsequent life of poverty and sin. The mode of begging tends directly to foster idleness, and falsehood, and may be properly regarded as the source of many of the vices now so rife in the community.

But how shall this evil be prevented? If at present street-begging were regarded as a misdemeanor, how should the poor obtain relief which their necessities demand?

But there is another evil attending the present system of alms-giving. How are our Commissioners to ascertain the actual circumstances of their thousands of applicants? In the distribution of food and fuel, during the inclemencies of the winter, by what means can the public officers be expected to learn the real condition and wants of all the poor by whom they are thronged? The thing seemed to me impossible. And I believe the experience of the past has shown it to be so in fact. But were it otherwise, there is still another point of great importance which they cannot attain. I allude to that friendly oversight and advice which is capable of being exerted over the poor in the milder seasons of the year, and might prove of vast service to them as well as to the public at large. At present the public charity is attended by no elevating or encouraging influences; its whole tendency seems to be the reverse; to lower and degrade those upon whom it is exerted. He who has been forced to seek aid from the Alms House, looks upon himself as a man of ruined fortunes and blasted hopes. And he needs something to quicken and refresh his spirit as much as to sustain his body.

How, then, are these several ends, so important to the general as well as individual good, to be attained? How can we combine an adequate relief to all the poor, prevent street-begging, save the public as far as possible from imposition, and at the same time make the public charities the vehicles, to a good degree at least, of a truly moral influence; an influence that shall tend more and more to elevate the poor, and thus prevent the evils of pauperism?

All political influences aside, these ends, I flatter myself, might easily be attained. Let the city be divided into a large number of districts, over which let a suitable person be appointed as Inspector for the Alms House; a suitable person; one acquainted with human nature, and who, notwithstanding all its vices, still loves and honors it; one endowed with powers of observation and a sound and discriminating mind; one who can sympathize with the poor, and show himself to be their friend and counsellor. I know it is not every man who is fit for this office; but there are those whom God has gifted for such a ministry, and who, in becoming the public almoners, would prove a blessing to the poor, and do honor to God's goodness. Let it be his business to make himself acquainted with

all the poor of his district; to learn their circumstances, their avocations and income; to give them advice, and assist them as far as possible, to employment. In one word, let him be *their true friend*, as well as the *public's servant*. Let him urge upon them in summer the necessity of providing for the inclemencies of the winter, and, if possible, of amassing a little sum in a Savings Bank, to meet any unforeseen contingencies. Let him discountenance and prevent the extravagancies and vices too often indulged by the lower classes, take care that their children are duly educated, and when winter comes let him keep a kindly and parental watch over the poor, and not only make himself acquainted with their wants, but be ready to relieve them.

It is obvious that such a plan, if it be practicable and were carried into effect, would effectually prevent many if not most of the impositions now practised upon the Alms House. It would also preclude all necessity for street-begging; and hence that practice should be frowned upon by the public authorities, punished in an adult, and in a child deemed a sufficient justification for detention and removal to an asylum for support and education. Another advantage, not to be entirely overlooked, which this plan would secure, would be found in the convenience and readiness with which the poor could obtain relief. Under the present system the rude and strong possess undue superiority over the weak and humble. In the rush and crowd to obtain the meagre pittance eked out week by week, or day by day, to the hungry and shivering multitude, many a poor mother has, after hours of ineffectual efforts to gain supplies, returned as destitute as she went, to her children, only to bear them the sad tidings that they must lie down another night, cold and hungry, upon their bed of straw! Nor is this all. I know not how it may seem to others, but I confess I cannot, without pain, see the poor—and often women and children,—but miserably clad, and in the most inclement days of winter, bearing a meagre basket of potatoes, worth scarcely a sixpence, from the Alms House to the remotest parts of this wide city! And this is charity!! The rich sit in their parlors and murmur at their taxes for the poor; and yet they are Christians, and would feel it an injury to be thought wanting in benevolence. But there is still another thought intimately connected with the last observation. The plan proposed would not only furnish ready relief and that easily to be attained by the poor, but it would tend in a very high degree to prevent those evils which they often suffer from mere want of employment. Indeed, it has long been a matter of wonder to me, nay, it *would* have been had I not known the cause, that no effort has been made by this city to establish a House of Industry, and by this means to prevent pauperism by the simple method of providing employment for the poor.—There are many in our city who are honest and industrious, and who yet from having large families dependent upon their daily labors, or from sickness or some other casualty are unable to make the necessary provisions for a season of inactivity.

They are forced to ask alms not because they are indolent, but because they can find nothing to do.—They are willing and most anxious to earn their bread by the sweat of their face, but, alas! in the hour of their greatest need there is no employment. They beg only because they are urged to it by the direst necessity, and yet to beg they are ashamed, and it tends to break down their spirits and destroy their self-respect. Such a result should be sedulously avoided, and employment at moderate wages should always be provided for such persons by the public authorities. How easily might our Corporation furnish such employment, were the subject duly considered and suitable provisions made in advance for the purpose; and what a benevolent influence it would exert over the poorer classes.

But I have not time to pursue this subject farther, and perhaps some might think this not the most proper place for such discussions. Of this, however, I entertain no fears. Whatever concerns the subject of charity, private or public, cannot be foreign to the pulpit.

That our Alms House regulations and action are capable of vast improvement, I trust, needs no argument to show. That the plan now briefly suggested would remedy some of the evils at present existing, seems to me quite certain, but that it would accomplish all I anticipate, I would by no means affirm. Perhaps its workings would altogether disappoint my hopes. But be this as it may, there are others better qualified than myself to devise plans to promote so great a good.

We need a public charity, all men will agree, we need a public charity that shall be at once efficient and elevating, that shall reach all the truly poor, and exclude, as far as possible, those who nourish their indolence or vices on the humanity of their fellow men: a charity that shall at the same time provide for the present wants of the destitute, and tend to save them from the return of the same want and suffering the next year. We need a public charity that shall do entirely away with the pernicious practice of street-begging, and its long train of evils; that shall secure the education of the children even of the poorest and most vicious, and thus be a means of raising the poor to a just appreciation of their own powers, and constantly reminding them of their capabilities for action and improvement in condition, in virtue, and in happiness.

But while as good citizens we devote a portion of our thought to the subject of public charity, let us, my friends, never forget the sacred duties of private charity. Let us remember that "it is more blessed to give than to receive," and that God loveth the cheerful giver. In the words of our text, "withhold not good from those to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give, when thou hast it by thee."

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.—*Lacon*.

Who are the Free?

BY JOHN CRITCHLEY PRINCE.

We copy, says a late English paper, the following verses from "The Chaplet, a Poetical Offering for the Lyceums Bazaar," Manchester. The piece is a worthy gift to the cause of popular education, by (we believe) an operative:

Who are the Free?

They who have scorned the tyrant and his rod,
And bow'd in worship unto none but God;
They who have made the conqueror's glory dim—
Unchain'd in soul, though manacled in limb—
Unwarp'd by prejudice—unawed by wrong,
Friends to the weak, and fearless of the strong;
They who could change not with the changing hour,
The self same men in peril and in power;
True to the law of right, as warmly prone
To grant another's as maintain their own;
Foes of oppression, whereso'er it be—
These are the proudly free!

Who are the Great?

They who have boldly ventured to explore
Unsounded seas, and lands unknown before—
Soar'd on the wings of science, wide and far,
Measured the sun, and weigh'd each distant star—
Pierced the dark depths of ocean and of earth,
And brought uncounted wonders into birth—
Repell'd the pestilence, restrain'd the storm,
And given new beauty to the human form—
Waken'd the voice of reason, and unfurled
The page of truthful knowledge to the world:
They who have toil'd and studied for mankind—
Aroused the slumbering virtues of the mind—
Taught us a thousand blessings to create:
These are the nobly great!

Who are the blest?

They who have kept their sympathies awake,
And scattered joy for more than custom's sake;
Steadfast and tender in the hour of need,
Gentle in thought—benevolent in deed;
Whose looks have power to make dissension cease—
Whose smiles are pleasant, and whose words are peace;
They who have lived as harmless as the dove,
Teachers of truth and ministers of love;
Love for all moral power—all mental grace—
Love for the humblest of the human race—
Love for that tranquil joy that virtue brings—
Love for the Giver of all goodly things;
True followers of that soul exalting plan,
Which Christ laid down to bless and govern man.
They who can calmly linger at the last,
Survey the future, and recall the past;
And with that hope which triumphs over pain,
Feel well assured they have not lived in vain;
Then wait in peace their hour of final rest;
These are the only blest!

Lord Braco picked up a farthing on his own approach once, and being importuned for it by a beggar, hurried the treasure into his pocket, saying, "Fin' a farthing to yoursell puir body!"—
Miss Sinclair.

It is with honesty in one particular, as with wealth; those that have the thing care less about the credit of it than those who have it not.—*Lacon.*

From the New York Observer.

Sketches by a Village Pastor.

THE PREACHER WITH MORE WIT THAN WISDOM.

In the village where the writer commenced his ministry, there was a knot of young men for whose salvation he was peculiarly anxious. They were of his own age; young lawyers, merchants, &c., who were the leaders of society, and whose influence for good or evil might be and must be great. He cultivated their acquaintance; treated them with marked attention whenever they came in his way; invited them to his house and embraced every opportunity to find the avenues to their hearts. He believed that he had won their confidence; many of them were readily accessible on the subject of religion, and would converse frankly when approached, and all of them became regular attendants upon the services of the sanctuary.

They were most of them, *wild* in their habits. Though none of them were dissipated, some of them were unsettled in sentiment, though none of them were revilers of divine truth. They had not been accustomed to go to church, and when the pastor saw that from personal regard to him or some better motive, they were uniformly in their seats on the Sabbath, he was encouraged to hope that they might be brought under the power of the gospel, and their talents and influence enlisted in its behalf. Such was the encouraging prospect when the following incident occurred.

An agent of one of the leading benevolent institutions of the day came to spend the Sabbath in the congregation, to present the claims of his cause. I was not at home when he arrived in the village, and he dropped in at the hotel as he was wandering through the place, in which he was a stranger. Several of the young men of whom I have spoken were boarders at this house, and he found them there when he entered. Perhaps his clerical dress attracted their attention, and being full of spirits and fond of amusement, they pursued a discussion of some theological or metaphysical subjects. As I was afterwards informed, the clergyman incog. dropped a word in now and then, *not to check*, but to encourage their conversation, and finding they were making themselves agreeable to the stranger, they pursued it with great spirit and considerable latitude. Gradually one intimated an inclination toward Universalism, another to Restorationism, another to Deism, and so on; bringing out various forms of error, and pretending that such was their favorite belief. Upon his return to my house, the agent mentioned that he was astonished to find a 'gang of infidels' in the village, and then related his interview with the young men at the hotel. I told him that he must be mistaken; I knew them very well, and though they were far from being what I wished, they were not as bad as he imagined; and I intimated that perhaps they had been having some sport at his expense, which he was still less inclined to believe. However, he preached on Sabbath morning, and confining himself to his agency, succeeded satisfactorily. As he was to spend the day with me, it seemed proper to invite him to preach in the after-

noon, and on his consenting, I gave notice to that effect.

In the afternoon the whole of the company to whom I have referred, were in the church.—Some were there in the morning, and the absent ones learning that the stranger whom they had met, was to preach, they turned out, to a man, from curiosity to hear one in the pulpit who was so companionable in the tavern. Having proceeded at some length in his discourse to show that eternal death is the natural result of sin, he proposed to consider the various objections of sinners to the doctrine of future punishment. To make the subject immediately applicable to those before him, he then described the various characters he had encountered in his visit to the hotel, and drew them so near to the life that the audience were able to see the individuals at whom he aimed. Taking them *one at a time*, he amused himself with ridiculing the sentiments they had advanced, and with abundant wit held them up to the derision and scorn of the assembly. His powers of illustration were more than ordinarily fall to the lot of preachers, and he employed them on this occasion with uncommon force. Having succeeded in making the views of these youth appear thoroughly contemptible, he closed his discourse. He had displayed his wit most effectually, and in his own perverted judgment had taken the course that promised to do good. I thought that he had erred most egregiously, and could scarcely refrain from asking him, in the midst of his sermon, to desist and try to preach the gospel. The future proved my worst fears to be true.

These thoughtless youth felt that they were publicly and unkindly assailed and insulted.—Supposing that no stranger would have ventured on such an experiment without the consent and at the instigation of the pastor, they gave me credit for no small share of the odium, and resented it accordingly. They abandoned the house of God from that Sabbath; I never saw one of them in it afterwards to my present recollection! and I have no reason to believe, though many years have since elapsed, that the truth has ever reached the minds of any of that company. I know that they became more reckless in their ways, and I fear that some of them are already ruined. But the conviction has always been strong, that had it not been for the unwise, rash, and uncourteous attack of the stranger upon them of a Sabbath afternoon, they would have continued to attend regularly upon the ordinances of the sanctuary; and eventually have been brought to the embrace of the truth. This is speaking after the manner of men, and may be an erroneous judgment. Certain I am, that strong hopes of doing them some service and promoting their salvation, were blasted in the evil hour that that imprudent preacher displayed his wit at the expense of immortal souls.

There are many ministers of the gospel who have more wit than wisdom. A display of it has formed the staple of much of the preaching of some men, for the last ten or fifteen years. They have entertained the people, and drawn crowds, and made them laugh and cry, and some have gone away praising, some blaming; some amused, and

some disgusted. Perhaps some have been born again in the midst of their operations. But they never seem to think that one soul, though infinitely valuable, is not worth as much as two souls, and that while they may save one, they may destroy ten. I believe, that by that system of preaching which makes men laugh when the Lord Jesus Christ is offered as the Saviour of perishing sinners, and judgment and eternity are the themes of discourse, and the solemnity of heaven becomes the preacher's heart and lips, that more, far more, have been disgusted with religion and finally destroyed, than were ever blessed thereby. I may be mistaken, but it ever seemed to me that a laugh in the midst of a gospel sermon was as much out of place as in the chamber of death. I never could think the Jews laughed at any wit from the lips of Jesus of Nazareth, or that the polished Greeks were much amused with the brilliant flashes of the great Apostle's mind. Felix felt little like laughing when Paul poured the full tide of gospel truth upon his awe-struck conscience, and drove his thoughts from the judgment seat on which he sat, to another and one more terrible, before which he must soon stand.

Nor is this the point. The unbelieving Jews might have laughed the Saviour to scorn while he preached; or Paul's hearers might have made themselves merry while he revealed the terrors of the world to come; but would the Saviour or the apostle have *approved* or *rebuked* their levity? Nay, would they have "courted a smile," when it was their business "to woo a soul!" And is there no folly, not to say criminality, in those who indulge in sallies of wit, or quibs and turns that divert the mind from the great truths of the gospel, and fix it on the genius of the speaker, or scatter it totally without fixing it any where! Is no criminality incurred by indulging in such coarse personalities as wound the feelings, excite the ill-will, and often the disgust of the hearer? Is there any gospel, anything heavenly in this style of preaching? And when the preacher comes to review his ministry from a death bed, on the judgment seat, or a throne of glory, will the recollection of such wit bring purer thrills of gladness to his bosom than the memory of the falling tear, the inquiring eye, the speaking silence of a subdued assembly, giving evidence, not loud but deep, that truth, mighty through God, is winging its dove-like way through the broken hearts of convicted men? He that winneth souls is wise.

THE CAUSE OF THE DRAMA'S DECLINE.—The New York Signal says: 'People resort to books for amusement much more than they formerly did. The multiplication and diffusion of cheap books, periodicals and papers, enables the poorest to indulge in the luxury of reading, and moreover creates a habit and a love of intellectual gratification. A taste for reading can be enjoyed at much cheaper rate than one for the exhibitions of the theatre. A man is led to reflect that for the ordinary price of a ticket for the play, which will afford him but two or three hours' recreation, he can purchase some useful work, which lasts him as many evenings.'

Hymn.

BY THE LORD CHANCELLOR BROUGHAM.

"There is a God," all nature cries;
A thousand tongues proclaim
His Arm almighty, Mind all wise,
And bid each voice in chorus rise,
To magnify His name.

Thy name, great Nature's Sire divine,
Assiduous we adore;
Rejecting godheads, at whose shrine,
Benighted nations, blood and wine
In vain libations pour.

Yon countless worlds in boundless space,
Myriads of miles each hour
Their mighty orbs as curious trace,
As the blue circlet studs the face,
Of that enamell'd flower.

But Thou, too, mad'st that floweret gay
To glitter in the dawn;
The hand that fired the lamp of day,
The blazing comet launch'd away,
Painted the velvet lawn.

"As falls a sparrow to the ground,
Obedient to thy will,"
By the same laws those globes wheel round,
Each drawing each, yet all still found,
One order to fulfil.

Public Gardens.

[We are happy to lay before our readers the following intelligence in relation to public gardens and pleasure grounds in England. We quote, for the purpose, from an interesting article in the *Westminster Review*, of April last.]

"Public opinion is gradually awakening to a sense of the importance of open spaces for air and exercise, as a necessary sanitary provision, for the inhabitants of all large towns. Some little sympathy, too, is beginning to be felt for those who have hitherto suffered almost a total privation of every innocent pleasurable excitement, and a desire exists, or is at least professed, in influential quarters, to extend the rational enjoyments of the working classes.

"It is five years since Mr Buckingham, member for Sheffield, moved in the House of Commons that the inhabitants of large towns should be empowered to rate themselves for the purpose of providing public gardens, or other open spaces, for the healthful recreation of the class now pent up in courts and alleys, or confined to crowded streets. It is well known that on the continent similar powers have been long entrusted to the municipalities of towns. In the suburbs of many of the cities of Germany and Holland where fortifications once existed, the walls have been demolished, the ditches filled up, and beds of flowers, shrubberies, and broad gravel walks formed instead, where, in summer time, the whole population may often be seen enjoying the pleasure of an evening promenade. In free England, it was proposed that the inhabitants of our towns should be permitted to tax them-

selves, if they thought proper, to the extent of the funds necessary for a similar object; and a reform ministry, and a majority in a reformed parliament, resisted the proposition; and to this day, powers, which even a true Conservative might have claimed as rights, have been withheld from all the municipal councils of Great Britain and Ireland.

"This anomaly cannot, we would hope, last; and in matters of sanitary regulation, at least, the powers of the municipal councils are likely to be extended during the present session.

"One great point has been already gained, thanks to Mr Hume. In 1837 Mr Hume succeeded in carrying a resolution, as one of the standing orders of the House, that in all new enclosure bills, some portion of the waste lands about to be appropriated should be set apart for the healthful recreation of the inhabitants of the neighboring towns or villages. We believe this, before the next generation, will prove not one of the least services rendered the public by a member whose indefatigable industry and unwearied zeal in almost every cause deserving of support, have never been exceeded in the House of Commons. Twenty years have elapsed since he first submitted the same resolution, and it was then contemptuously rejected. Now, every enclosure bill contains a provision for leaving some corner of a common for a village green, where children may play, or a cricket-match may be held, without a trespass. In a bill, for instance, now before the house—that for the Waning-ore enclosure—five acres are reserved for this purpose, adjoining the village of Chailey. Since the resolution was adopted by the house, sixtythree enclosure bills have passed into law, and several hundred acres of land, which would otherwise have become private property, have been secured to the public.

"This is an admirable beginning, but one which may be regarded rather as a preventive of future evils (arising from an increasing and too crowded population) than a cure for those which have long existed. The pale and sickly inhabitants of towns see nothing but brick walls stretching farther and farther in every direction around them—green fields becoming brick fields—pleasant hedge-paths converted into long lines of streets, and every opening closed, or closing, from which a glimpse of nature could once be obtained. Last summer an address to the Queen was presented from the Tower Hamlets, praying for the formation of a park at the east end of the metropolis, but it received no attention.*

"How many thousands of those who once or twice in the year visit St James's and Hyde Park on Sundays, are deterred by a weary walk of three or five miles from habitually enjoying a privilege designed chiefly for the inhabitants of the west end, many of whom have parks of their own. It is to Mr Hume we are also principally indebted for pre-

* This address to her Majesty, signed by upwards of 30,000 persons, was delivered by a deputation to Lord Normanby, to be presented to her Majesty, but we regret that up to this period no official answer has been received from his Lordship.—The inhabitants of this district of the metropolis exceed 400,000 souls.

serving Primrose Hill from the grasp of private speculators. He successfully resisted the project of converting this favorite resort of Londoners into a private cemetery, and was the means of inducing Government to purchase the property from Eton College and Lord Southampton; a purchase which has recently been effected to the extent of fifty-eight acres, for the benefit of the public, at a cost of 300*l.* per acre. This is a most gratifying fact. But still it is in the Borough, and at the east rather than at the west end of London, that open spaces for healthful recreation are most needed.

"Another pleasing circumstance is, that benevolent, public-spirited, and wealthy individuals are beginning to be interested in the same object. We esteem those who with excellent, but often erring intentions, have founded charitable societies for the relief of suffering; but greater honor to those who look beyond the palliatives that may alleviate or remove distress, and think how the happiness and best interests of the operative are to be promoted. Give us for reformers men who have honest sympathies with the class of whose cause in parliament or public meetings they profess to be the advocate. Among those who assume the name are some who enclose immense possessions with walls and gates, and employ keepers with guns to guard every avenue to the vast solitudes by which they choose to be surrounded. Let such men pitch their tents in the deserts of Sahara, or the wild prairies of America. What business have they here, in the midst of a civilized community, linked together by chains of mutual obligation and dependence?

"It is pleasant to dwell upon the contrast afforded by the conduct of one individual, Mr Strutt, to the selfishness of the class to which we have alluded. His late gift to the town of Derby is one of the noblest benefactions of modern times;—one which we delight to notice, because it has no tendency to frustrate the lessons of forethought and self-dependence which nature teaches—to pauperize industry, or make the poor man trust to the bounty of the rich, instead of the energies which an honest pride would raise within him.

"To put the reader in possession of the facts to which we are referring, we extract from the 'Derby and Chesterfield Reporter' the following account:

"'OPENING OF THE DERBY ARBORETUM.

Wednesday, Sept. 16, 1840.

'This memorable day was ushered in by merry peals from the bells of the several churches. In every part of the town, at an early hour, the processions of decoration were begun, to do honor to the donor of one of the most munificent gifts ever made to the inhabitants of a town. A gift, valuable now, but one that will become more so year after year, as the town increases. Flags and banners were hung out of the windows of many of the tradesmen of the borough; the Royal Hotel was beautifully decorated. At noon, business was totally suspended throughout the town, and the town council assembled, the Arboretum Stewards and Committee wearing white rosettes. Mr Joseph

Strutt was warmly greeted on his entrance into the Hall, the gallery of which was filled with ladies, and the body of the Hall with a concourse of persons, such as we never witnessed at any previous meeting of the council. The Mayor, John Sanders, Esq. presided, and nearly all the members were present.

'The Mayor, after having stated the object for which the council was assembled, and read the requisition requesting his worship to appoint the meeting, called on Mr Strutt to make his communication to them.

'Mr Joseph Strutt then rose amid the plaudits of the council, and read the following address:—

"'MR STRUTT'S ADDRESS TO THE TOWN COUNCIL OF DERBY.

"'That there has of late been a rapid increase in the trade and population of the town of Derby, is a fact which cannot have escaped the observation of the members of this body, who have been selected by the inhabitants to watch over their local interests. Manufactures have been extending, new buildings have been erected on all sides, and a still further addition to the commercial importance of the town may be expected, in consequence of the completion of three new railways, which, by their junction at this place, offer great facilities for our intercourse with other parts of the kingdom, and render Derby an important centre of communication. Whilst these works have been in progress, the improvement of the town has not been neglected; and I should only have to refer to the recent improvements in our streets and public buildings, to the establishment of our efficient Police, and to the almost unexampled success which has attended our Mechanics' Institution, if I wished to give instances of the adoption of measures for promoting the convenience, the good order, and the instruction of our population. (Applause.) But whilst means have been so creditably taken for these important objects, no provision has been made for supplying a scarcely less urgent want of the inhabitants of a large and increasing town—the opportunity of enjoying, with their families, exercise and recreation in the fresh air, in public walks and grounds devoted to that purpose. (Great applause.)

"'I have observed, with great pleasure, that this subject has of late attracted the attention of Parliament, and that in all Enclosure Bills it is required that an open space shall be reserved for the exercise and recreation of the neighboring population. (Cheers.) In this town we have no waste land which can be appropriated to such a purpose, with the exception of Chester Green. If this piece of land were properly drained and levelled, and if some alteration were made in the turnpike road which passes through it, it might be converted into a place admirably suited for athletic sports and pastimes; and I earnestly hope that it may soon be thus appropriated to the public. (Tremendous applause.) [Mr Strutt here paused for a few moments, being overcome with the intensity of his feelings; during which he was enthusiastically cheered.]

"With a view of promoting the same objects, I have determined to appropriate a piece of land on the opposite side of the town, containing nearly eleven acres, for the purpose of public walks for the recreation of the inhabitants. (Applause.) Being desirous of uniting, as much as possible, information with amusement, I have been anxious not only that these walks should be laid out in the most advantageous manner, but that they should comprise a valuable collection of trees and shrubs, so arranged and described as to offer the means of instruction to visitors. These objects have been most ably and successfully accomplished by that distinguished landscape-gardener, Mr Loudon, who entered largely and liberally into my views, and furnished the plan which has since been executed under his superintendence, and that of his able and excellent assistant and pupil, Mr Rauch. (Applause.) Mr Loudon has furnished me with a description of his Plan of Arrangements, which I have appended to this address, and a copy of which I will send to every member of the council. (Applause.)

"Having thus prepared this piece of land for the intended purpose, I have given it the name of "THE ARBORETUM," and I have vested it in trustees on the following conditions:—

"1st. That the Arboretum shall be open to all classes of the public without payment, and subject only to such restrictions and regulations as may be found necessary for the observance of order and decorum, on every Sunday, and also on at least one other day in every week, from sunrise to sunset; except that it shall never be open earlier than six o'clock in the morning, or later than nine o'clock in the evening, and that it shall be closed between ten and one o'clock on Sunday. (Cheers.)

"2d. That it shall be kept, in all seasons, in such order as the funds obtained by subscription, and by the admission of visitors on the other days of the week shall allow.

"3d. That it be under the direction of a committee of management, to consist of the mayor for the time being, and six other gentlemen, four at least of whom shall be members of the town council, and of whom two shall go out every year, but shall be eligible to be re-elected. The gentlemen now to be appointed are to constitute the committee of management till the 9th of November, 1841. As soon as elected, they will determine, by lot, which of their number shall go out after the first, and which after the second year; and in succeeding years they will go out by rotation. The appointment of the committee is always to take place on the same day as the election of the mayor.

"It will be the duty of the committee to fix upon such terms of admission, on the days not appropriated to the public, as they may consider sufficient to keep the Arboretum in the perfect order in which it is now delivered to them by Mr Loudon, and they will of course take his directions for their guide in the management of the trees and shrubs. They will find in the grounds a number of fixed and moveable seats, sufficient for the accommodation of three hundred and fifty persons. The two lodges and the cottage have also been

supplied with fixtures and furniture, and a stock of the necessary tools and implements has been provided. An inventory of the whole will be delivered to the committee, together with an account of the stock of labels for the plants, which will be found sufficient both for supplying new labels when required, and for replacing the old ones which may become obliterated. (Great applause.)

"The cottage now occupied by Charles Brown and his family, I wish him to retain so long as he remains in my service, and conducts himself to the satisfaction of the committee, paying to them two shillings per week, being the rent he has hitherto paid to me.

"I have purposely omitted any endowment to keep the Arboretum in order, as I know by experience that I shall best provide for its future preservation by entrusting it to those who will enjoy and profit by it, and who will take an interest in its permanence. (Shouts of applause.)

"It has often been made a reproach to our country, that in England, collections of works of art, and exhibitions for instruction or amusement, cannot, without danger of injury, be thrown open to the public. If any ground for such a reproach still remains, I am convinced that it can be removed only by greater liberality in admitting the people to such establishments; by thus teaching them that they are themselves the parties most deeply interested in their preservation, and that it must be the interest of the public to protect that which is intended for the public advantage. If we wish to obtain the affection and regard of others, we must manifest kindness and regard towards them; if we seek to wean them from debasing pursuits and brutalizing pleasures, we can only hope to do so by opening to them new sources of rational enjoyment. (Enthusiastic cheers.) It is under this conviction that I dedicate these gardens to the public; and I will only add, that as the sun has shone brightly on me through life, it would be ungrateful in me not to employ a portion of the fortune which I possess in promoting the welfare of those amongst whom I live, and by whose industry I have been aided in its acquisition. (Tremendous cheering.)

"I now, therefore, present to the council the deed of settlement, and all the writings relating to the Arboretum."

"(The whole meeting then rose, amid the waving of hats, reiterated cheers, and manifestations of enthusiastic feeling, such as we never saw surpassed.)"

"We omit, for the reader can easily imagine, the resolutions of the town council, and the sentiments expressed and felt by the various speakers in moving a vote of thanks to Mr Strutt. The meeting having dispersed, the corporation re-assembled for the purpose of taking formal possession of a property, the pecuniary value of which, (the whole being adapted for building, and large sums having been expended upon it in planting, in forming the walks, erecting lodges, &c.,) cannot be considered less than 12,000*l*.

"PROCESSION OF THE CORPORATION TO THE ARBORETUM.

"At half-past one o'clock, the corporation, attended by their officers in their robes, headed by a band of music, and accompanied by many of the gentlemen of the town and neighborhood, reached the Arboretum soon after two o'clock. Numbers of persons, principally ladies elegantly dressed, had already assembled, and had stationed themselves on each side the principal walk, and on the eminences around, to witness their arrival. The gentlemen then joined their families, and the whole company, amounting to nearly fifteen hundred persons, walked about the grounds, admiring its exhaustless and hitherto undiscovered beauties. We never remember to have seen so many happy countenances together; every one looked pleased; and the garden promenaded throughout its length and breadth by the beauty and fashion of the neighborhood, presented a most animated appearance. On reaching the south end of the garden, twelve volleys of cannon were fired, which were continued at intervals throughout the afternoon. At three o'clock dancing commenced in an adjoining field prepared for the purpose, which was kept up with spirit during the whole of the afternoon. Tents were provided for the accommodation of the dancers. The weather was upon the whole very favorable; the morning was beautifully fine, and there were but two slight sprinklings of rain in the evening, which caused a rush to the tents, and, as we heard a lady good-humoredly observe, occasioned a little variety. About four o'clock tea-making commenced in the pavilion, which was beautifully decorated with flowers and evergreens, and contained portraits of her Majesty, Prince Albert, and the munificent donor of the Arboretum, Joseph Strutt, Esq. A printing press, decorated with a flag, was stationed at the entrance to the garden, and continued printing the address delivered by Mr Strutt at the Town Hall on the delivery of the deed of gift enclosed in a most splendid gold border, containing the Derby arms and the family motto. About seven o'clock the company returned, attended by the band as before; vast numbers of persons who had assembled for the purpose, accompanied them into the town. On reaching Mr Strutt's house, they halted, and sung "The Old English Gentleman," accompanied by the band. They then proceeded to the Market Place, where the national anthem was played, and, after giving a hearty cheer, the multitude wended their way home."

"PROCESSION OF THE SECOND DAY.

Thursday, September 17.

"In pursuance of the arrangements made by the committee, this day was appointed for the celebration of the opening of the Arboretum by the working classes. On Wednesday, the number that attended (about 1,500) of the class which will take both pride and pleasure in supporting these splendid gardens in their present perfect state, gave a pleasing omen that the gift of the munificent donor is duly appreciated; and that they enter into his

enlightened views respecting the recreation and amusement of the working classes.

"The several trades and societies entered into the design of distinguishing this proud and happy day by taking possession of the Arboretum in a splendid procession, with that zeal and earnestness which they evinced on a former well-remembered occasion. Several of these societies expended considerable sums in their preparations; and one of them we have heard, incurred an expense amounting to 17s. for each member. The day was an universal holiday; and though the morning was wet, towards noon the sun shone out, and the afternoon turned out remarkably fine and pleasant. Early in the morning the bustle of preparation was observed throughout the town, the bells rung merry peals, and all was joy and gladness.

"As the procession wound along the spacious walks of the Arboretum, the gaiety of the scene was heightened by the rural aspect of the place. The multitudes soon spread over the grounds, some thronging about the artisans who were preparing a Montgolfier balloon, others engaged in rural sports, and a large company joined in the pleasures of the dance, in a neighboring field, to the dulcet strains of a well-appointed band. The day was again unfavorable for the balloon, which took fire soon after its ascent, owing to the wind being too high. Another attempt was made, which failed, the second balloon being blown into a tree, where it stuck fast. The most ample provision was made of the best quality, for regaling upwards of 6,000 persons; but owing to the immense numbers in the gardens, it was found impossible to supply their wants fast enough. The spacious tent erected for the occasion accommodated 600 persons at a time. This, on the Wednesday, had been found sufficient for the convenience and enjoyment of the whole party. But on this day, when there were between five and six times as many persons to be entertained, it was impossible to attend to the wants of the multitudes as the stewards wished; and in consequence, some disappointment ensued. It should not be forgotten, however, that this was the first time that it was ever attempted, in Derby, to entertain 6,000 persons in one place; but it appears nearly 3,000 persons more were present than were anticipated.

"On other occasions the experience of this day will be a guide to the committee, and enable them to avoid a deficiency which could not be foreseen, and which the committee deplore. We have great pleasure in stating that, notwithstanding every part of the garden was visited by such immense numbers of persons, many of them young, full of animal spirits, and disposed to fun and frolic, not a single tree or shrub has been destroyed. When Mr Loudon heard of this almost miraculous instance of care and personal attention from every visitor, he said, "Such a population is worthy of the noble gift that has been made to them." So we are persuaded will all other persons say who are desirous to see the working classes elevated by the cultivation of their minds, and the respectability of their conduct.

"In the evening, another and a successful attempt was made at the Royal Hotel to send up a balloon. A display of fireworks from the portico then followed. When the firing ceased, a mass of people lingered round the place that had contributed so much to their amusement, on one of the most general holidays Derby ever witnessed. The holiday, indeed, was so universal, and the excitement so great, that the sick and ailing forgot their pains, or sought relief in the Arboretum. Wednesday and Thursday are the usual days for attending at the hospital to the out-patients, and instead of the usual number attending, there was but about one-sixth of the accustomed average of patients presented themselves on the morning of these two days."

"In an early part of the day, an address, expressive of respect and gratitude, was presented by the printers and bookbinders of the town, and another, signed by 84 members of the Loyal Prudence Lodge of Druids. The latter was unexpectedly presented to Mr Strutt, while he stood in one of Mr Lamb's beautiful pavilions, and was most affecting to all present, both in itself and the manner in which it was received by Mr Strutt."

"CHILDREN'S CELEBRATION OF THE OPENING OF THE ARBORETUM.

Saturday, September 19.

"This day, which was appointed for the children's celebration of the opening of the Arboretum, was the most favorable, with regard to weather, of the three, not a drop of rain having fallen from sunrise to sunset. A few minutes before two o'clock, Mr Joddrell's band entered the garden, playing 'God save the Queen,' and soon afterwards the gates were thrown open for the public. It had been very generously agreed by the committee that on this day all persons should have free admittance, a kindness the public were not slow to avail themselves of. From the time the gates were opened, and throughout the afternoon, numbers of persons of all classes continued to enter the gardens, some entering into the sports that had been commenced in the field adjoining; others promenading the walks of the Arboretum, and all enjoying themselves in some way or other. The children, of whom there were vast numbers, were not long in making themselves at home; after making their acquaintance with the Arboretum, by scampering round the walks, they found their way to the field where the sports of the day were carried on, and leap-frog, thread-the-long-needle, drop-the-glove, and all the old-established and favorite games were entered into with the greatest possible zest and glee, ever and anon leaving their place in the rank or in the ring, and repairing to Mr Hunt's confectionary stall. No one could have seen their joyous faces and buoyant spirits, and have heard their merry laughter, without being gratified; at least no one with any kindly feeling in his bosom. Dancing, too, was kept up with as much spirit as on either of the former days. At one time there were from 2,000 to 3,000 engaged in this exhilarating pastime; indeed, so far from being satiated, the enjoyment seemed to increase rather

than diminish, and we have heard many persons observe that Saturday was the happiest day of the three; some even going so far as to say it was the pleasantest day of their lives. We consider it a good omen of the morality and propriety of conduct of the visitors to these gardens, that notwithstanding the immense number of persons, of all classes, which the low price of admission on the second day, and the free admittance on the third, enabled to be there, not an oath, or a word that could offend the most moral person was heard. Six thousand persons visited the Arboretum during the day.

"At seven o'clock, the national anthem was again played, the whole company, men, women, and children, joining enthusiastically; after which they dispersed, to use the words of a by-stander, as "orderly and quietly as if they were retiring from a place of worship."

[We have quoted too freely from the account of Mr Strutt's munificent donation to leave room for a few remarks which we wished to offer upon the character of the gift, and upon the expediency of similar movements in our own country. We shall take the liberty of recurring to the subject in our next number.]

Contempt.

BY N. P. WILLIS.

I have unlearned contempt. It is the sin
That is engendered earliest in the soul,
And doth beset it like a poison-worm
Feeding on all its beauty, As it steals
Into the bosom, you may see the light
Of the clear, heavenly eye grow cold and dim,
And the fine upright glory of the brow
Cloud with mistrust, and the unfurled lip,
That was as free and changeful as the wind,
Even in sadness redolent with love,
Curled with the iciness of constant scorn.
It eats into the mind till it pollutes
All its pure fountains. Feeling, reason, taste,
Breathe of its chill corruption. Every sense
That could convey a pleasure is benumbed,
And the bright human being, that was made
Full of rich warm affections, and with power
To look through all things lovely up to God,
Is changed into a cold and doubting fiend,
With but one use for reason—to despise!
Oh! if there is one law above the rest,
Written in wisdom—if there is a word
That I would trace as with a pen of fire
Upon the unsunn'd temper of a child—
If there is any thing that keeps the mind
Open to angel visits, and repels
The ministry of ill—'t is *human love!*
God has made nothing worthy of contempt.
The smallest pebble in the well of truth
Has its peculiar meaning, and will stand
When man's best monuments have passed away.
The law of Heaven is love, and though its name
Has been usurped by passion, and profaned
To its unholy uses through all time,
Still the eternal principle is pure:
And in these deep affections that we feel
Omnipotent within us, we but see

The lavish measure in which love is given;
 And in the yearning tenderness of a child
 For every bird that sings above his head,
 And every creature feeding on the hills,
 And every tree and flower and running brook,
 We see how every thing was *made to love*:
 And how they err, who, in a world like this,
 Find any thing to hate but human pride.

School Committee Reports.

The law of this Commonwealth says—"the School Committees shall annually make a detailed report of the condition of the several public schools in their respective towns, designating particular improvements and defects in the methods and means of education, and stating such facts and suggestions in relation thereto, as in their opinion will best promote the interests and secure the usefulness of said schools." And we hold it to be a matter of shame and regret to every Bostonian that no attempt has yet been made in the metropolis to comply with so salutary a requisition. There is a penalty or fine assigned by the legislature for its violation or neglect. We do not know that it has been exacted of the city. We do not know that it ever will be; but we do know, that for the committee to withhold such reports from year to year is to fail in one of the highest points of duty, and must lead to consequences much more to be dreaded than fines and penalties. If the people continue ignorant, indifferent, or at times opposed to the interests of education or the improvement of the schools, at whose door will the sin lie?

It is well known to our readers how promptly and efficiently some of our sister towns respond every season to the call of the Legislature. We have lately received the reports for this year from Newburyport and Taunton, and are happy to give a few extracts of a general character:—

The Committee of Newburyport say, "The subject of books received the early attention of the committee. They found many scholars entirely destitute of the required text-books. Whilst this deficiency remained, it is obvious, so far as learning was concerned, these scholars might almost as well have been in the streets as at school. The committee felt that here was an evil which demanded an immediate remedy, and therefore at once determined to act in conformity to the law which says—

"Sect. 18. The scholars at the town schools shall be supplied by their parents, masters, or guardians, with the books prescribed for their classes.

"Sect. 20. In case any scholar shall not be furnished by his parent, master, or guardian, with the requisite books, he shall be supplied therewith by the school committee, at the expense of the town.

"Sect. 21. The school committee shall give notice to the assessors of the town, of the names of the scholars so supplied by them with books, and of the books so furnished, the prices thereof, and the names of the parents, masters, or guardians, who ought to have supplied the same; and said assessors shall add the price of the books so

supplied, to the next annual tax of such parents, masters, or guardians: and the amount so added shall be levied, collected and paid into the town treasury, in the same manner as the town taxes."

"This law has been obeyed during the past year, and for this reason your committee have not considered, nor in their opinion should the town over consider the expenditure for books a part of the amount annually appropriated to the support of the schools; for a large proportion of that expenditure may, by attention on the part of the assessors, be refunded.

"The committee, as the town know, recently appointed and held a public examination of the schools, the objects of which were to present the schools just as they are, and to obtain, as far as might be, the attendance of parents and others interested in the education of the young. This experiment, if not entirely successful, was enough so to induce the committee to hope it may be repeated annually, if not oftener. The importance of visits to our public schools by parents and the citizens generally cannot well be over estimated. By such visits the fairest and best judgment of the wisdom and utility of measures adopted or recommended by committees—of the skill and fidelity of instructors—of the progress of the pupils—in a word, of all the excellencies and defects of the schools may be formed; and thus that knowledge gained of the working of our system of public instruction, which will enable the citizens to act understandingly with reference to it. The examination this year was attended by about three hundred persons. This number exceeded, on the whole, the expectations, although not the wishes of the committee. There were two things, however, to regret. In the first place, most of the visitors chose to attend the higher, and but very few were present at the primary schools. The latter, in the opinion of the committee, are the most defective and most need attention. On this account they were anxious to have them seen by all. In the second place, the committee could not but be sorry that among their guests were so few gentlemen. It was gratifying, to be favored with the presence of the mothers and sisters of the scholars; it would have been still more so, if the fathers and the brothers had accompanied them. Indeed, had our citizens generally taken advantage of this opportunity offered them to inspect the schools, they might have saved themselves the trouble of hearing, and the committee the trouble of presenting, this extended report; for the committee believe, that the town only need the knowledge they possess to be as deeply impressed as themselves with the necessity of every reform which it will be their duty to recommend.

"The committee wish to make a few remarks to guard against misconceptions. Allow them to say then, they have no Utopian schemes, no visionary ideas, no patent plans to urge or support. They do not believe that the town schools can be converted into colleges, or that any rail-road can be built whereon all children may be propelled by steam through the vast fields of knowledge. They hold the same views that every thoughtful and ju-

icious man who hears them would hold, were he as well acquainted with the condition of our schools as they are, or had he given as much attention to the subject of education as it has been their duty to give. They simply wish the *theory*, in regard to our schools, which all admit, should be reduced to practice. What is that theory? It is—is it not? that our public schools should furnish our children with thorough instruction in the rudiments of a good English education; i. e. that in them *all* our children should be taught to read *well*; write *neatly*, spell *correctly*, and obtain as much knowledge of geography, grammar and arithmetic as is necessary to prepare them to be intelligent and useful citizens. Besides this, the theory requires that the higher branches should be taught to the comparatively few scholars, whose parents desire it. This theory implies, of course, that the school rooms should be sufficient in number, convenient in location, well ventilated and in other respects comfortable, furnished with all the necessary apparatus for teaching, supplied with competent instructors, adequately paid, and under the supervision of a committee interested in the cause of education, and earnest to be diligent and faithful. Such is the *theory*.—Is there, let us ask, anything extravagant in it, if our common school system is to be any thing but a name and a cheat—a costly humbug? To this question, it seems to your committee, there can be but one answer. It is then for the good of all that our schools, where now they do not, should be made, as speedily as possible, to conform to this theory.

“It is for the interest of the middling and comparatively poorer classes in the community. There are many of our citizens who get their daily bread by their daily labor, and many more who can earn but little beyond a competence. These can hope to leave to their children hardly anything besides a good education, which they must get, if they get it at all, in our public schools; for their parents cannot afford the expense of private instruction. Knowledge is the poor man’s capital, even as it is the rich man’s luxury. None, therefore, are more directly concerned in the prosperity of our schools than the laboring and middling classes. They should guard them most jealously and provide for them most liberally.

“Our wealthier citizens ought also to be active in making the theory just described a reality. Passing over the advantages of living, and the greater security of property, in a well-educated community, your committee believe that poor public schools are a great injustice to the rich, inasmuch as they burthen them with a double tax, and compel them to pay for that by which they are not, or at least in many cases do not feel themselves to be, directly benefited. They must pay their proportion, and a large proportion too, towards the support of the public schools, and then, because these schools are not what they want for their children, they must go to the farther expense of sending their sons and daughters to private seminaries, or to the neighboring academies. This need not be. Your committee are satisfied, that were one half or two thirds of the money now expended each year

for the tuition of the young of this town, annually appropriated and judiciously used in the support of the public schools, there would soon be little or no demand for private teachers of either sex.”

The committee of Taunton say, “The solicitude should be shared by all,—deepened in bosoms now alive to it, and infused into every breast,—that the instrumental aids for the end designed,—the schooling our offspring to wisdom and virtue,—may not be wasted or misapplied. Such solicitude, your Committee rejoice to believe, is in a measure felt, and is extending. An awakened zeal is manifested that the simple, yet mighty machinery of our Common School system of Education, should *work well*,—that it be brought wisely to bear,—that it be ministered by competent hands,—and be made to accomplish far higher good than it has hitherto effected. And encouraging it is to the numerous friends of the cause in this place to reflect, that a multitude of minds throughout our beloved Commonwealth are at this moment co-workers with themselves in the effort to raise and improve the condition of our Free Schools,—to give greater efficiency to their action and influence, and to render them more deserving of the enviable reputation already won, of being ‘a name and a praise’ to the State.

“The Committee have seen with satisfaction more of attention paid in our schools to the fundamental branches constituting the solid groundwork of education, and less to the lighter and more showy pursuits so attractive to youthful tastes, and too often coveted in the absence of the first. The lighter indeed are not to be discouraged, when the solid acquisitions have been gained. On the contrary, the Committee wish that the means of popular education were so ample, and the standard of instruction so elevated and comprehensive as to allow the humblest of our free schools to vie in advantages with the higher and more pretending seminaries established amongst us. They wish that all in the community,—the poorest as well as the richest,—might enjoy the aids of intellectual culture for themselves and offspring combining at once the sound and elegant,—the useful and solid with the liberal and refined. But in education, as with dress, the trappings are of little importance compared with the substantial body-suit which is first to be made up and worn. In a choice of methods, if reduced to an alternative in a plan of instruction, the preference is obviously indicated. The substantial must not be sacrificed to the florid. In fact, the structure of education best adapted for the formation of the mind and character of a people like ours,—and specially designed to meet the wants of the youthful generation, our country’s hope,—is that distinguished for Tuscan strength and Doric simplicity in place of the ambitious pomp and flourish of a Corinthian style. No education, it should be borne in mind, is finished,—nay scarce begun,—which rests on weak and defective foundations: none, that leans not for support on the three granite pillars, of Orthography, Grammar, and Arithmetic.

“And the hope is entertained that the time is not distant when all our schoolhouses shall be

pleasing and commodious structures, embellishing, not disfiguring the landscape, and so adapted in size, place and plan as to be alluring haunts to the young, where delightful associations may be formed in early life to be carried onward into future years, and preserved among the most cherished reminiscences of matured and declining age.

"The Committee cannot close their Report without expressing their gratifying conviction, that the interest extensively awakened in the subject of Popular Education is largely shared by their fellow citizens; and that an anxious desire prevails that our free schools shall be maintained on a footing worthy of the character and reputation of the town, commensurate with the wants and welfare of the rising generation, and with an efficiency more productive of solid utility, and enriching advantages, than (with all their merits,) they have heretofore yielded. The sphere of their beneficent influence should be wider,—its action, at least, be deeper, more penetrating and quickening. We live in a movement age; and the desire must be naturally felt by all, that in the career of improvement wherein similar institutions elsewhere are emulously advancing, our own shall keep pace with a steady progressive march."

From the Daily Advertiser.

Dirge for the Emigrant's Daughter.

"The bright little prattler you remember so full of life but a few short months ago, we have laid away in the cold ground. It is indeed difficult to feel that she is gone forever. She was our only one, and words cannot express the anguish of our hearts."—*Letter from the West.*

They remember the innocent look of a child,
With an aspect of love as an angel smiled :—
When the cricket at evening his melody hums,
In many a heart-soothing vision she comes.

When the shadows of morning lengthen along,
They listen to catch the notes of her song;
And as once it gladdened the summer bower,
They dream of her voice in the midnight hour.

They wander along in the deep-wooded glen,
And her laugh seems to ring through the vallies again;
But the moonbeams came down on the deep mountain rill,
And vainly they watch for her step on the hill!

Like the flash for a moment that bursts on the sight,
She vanished from earth to the fountain of light,—
Like the tinge of a cloud at the parting of day,
That beautiful presence has faded away!

Boarding Houses for Seamen.

We had occasion in our last number to notice the commendable exertions of the Boston Seamen's Aid Society to raise the wages of females. We proceed to another portion of the truly Christian enterprise.—"The next step in our progress," say the ladies in their last Report, "was the effort to assist in preparing a comfortable home for the poor sailor when on shore, where he would be comparatively safe from enticements to vice,—where temperance would be the fashion, and moral and religious influences the privilege, of the inmates.

Such an inestimable home is the Mariner's House, opened about four years since by the Boston Port Society, but, for the last two years and five months, placed entirely under the care and management of the Rev. Mr Taylor, and our charitable association.

"In endeavoring to form something like a just estimate of the need and the advantages of this Christian home for sailors, it would be necessary to consider the dreadful dangers, temptations and wrongs to which they have always, and, till within a few years, every where, been exposed, the moment their feet trod the dry land. But the subject is too sickening, too awful. We can all feel that, as a class, these poor, sea-faring men have always been treated as the vilest of the vile, the Helots of mankind. And yet, from this despised, rejected, suffering class of men, our Saviour chose his disciples,—those who were sent to preach his gospel of salvation to the world. Was there not a deep and solemn meaning in this selection, which his professed followers have too long disregarded? Does not his example teach us, as with an audible command, that those who are the connecting medium of intercourse between nations should be prepared to become missionaries of the gospel?—that from their example the truth and influence of his religion, as it affects the character of the people who profess it, will be estimated by the heathen world? Viewed in this light, how great has been the criminal neglect of professedly Christian nations towards these poor sons of the sea! While thousands of good and gifted teachers have been sent to the heathen, and money poured out like water to sustain their missions, the sailors, born in a Christian land, and wearing out their lives in severe toil, which enriches and aggrandizes, not themselves, but their country, have been left to worse than heathen darkness and misery. In a late popular work, which we hope you all have read,—'Two Years before the Mast,'—the author, after alluding to the peculiar hardships of the sailor's lot, remarks, that there is but one way of really ameliorating his condition, or improving his character. It must be done by cultivating his moral nature and religious feelings; in other words, he must be made a real Christian. But, if he is a Christian, what obstacles there are to his progress in piety! At sea, he is usually deprived of all religious privileges. Mr Dana says that, during the two years he was before the mast, he never heard a prayer, or a word of moral or religious warning or instruction given to the sailors. If one have faith, he must cherish it in the most secret recess of his own soul; for how can he bear to expose those sacred feelings, only to excite scoffs and ridicule? And shall he, when his voyage is ended, and he has reached a Christian port, be denied a quiet and safe home, where he may offer his prayers and thanksgivings, and find sympathy with kindred hearts? We hope this never again will be the case in Boston; and we rejoice to inform you that the past year has, for the Mariner's House, been most happy and prosperous in its religious influences, as well as in its temporal concerns.

"The whole number of boarders received during the year is 628. These men, with scarce an exception, have proved themselves worthy the privileges of the house, passing most of their leisure in reading the books and newspapers. To show the estimate they set on these privileges, a few extracts from a letter of one of the boarders to the superintendent may not be uninteresting to the ladies. After addressing Mrs Norton, and reminding her of the time he was at the house, he says, 'I had often heard of the Mariner's House, but had only a faint idea of its benefits to seamen. There were many things that occurred while I was with you, which I have pleasure in reflecting upon. One of these I cannot pass over. There were two crews came on shore the morning of Thanksgiving day. They came to the house barely in time to partake of a sumptuous dinner prepared for them by you. As soon as dinner was over, they prepared themselves for church, all appearing anxious to hear a few words from that friend of seamen, Father Taylor, as we usually call him. When church was over, these sailors, one and all, returned to the house, each taking a tract, or some good book, to read. I was then convinced of the very great benefit of the Mariner's House to this class of people.'

"He then goes on to describe the scenes which but a few years ago, before any attempt to improve the sailor's condition had been made, were of every-day occurrence; tells of the dreadful temptations and wrongs to which he was exposed,—made drunk by his landlord, pillaged, and often carried, in that helpless state, on board some vessel bound on a long and perilous voyage, from which, if he lived to return, it was only again to be the prey of the destroyer. 'But now,' he adds, exultingly, 'I am happy to say that it is very different. We now find sailors well dressed, with money in their pockets, respecting themselves, and respected by others. And what has caused this great change in them? It is owing, chiefly, to the establishment of temperance houses, where they can go and be free from the enticements, and noise, and disturbances which used to prevail in all sailor boarding-houses.' After a few other remarks, he adds, 'I here tender to you, and the good ladies of the Society I have heard you speaking so highly of, as taking a great interest in the welfare of seamen, my sincere thanks for the home I found while in Boston. It gives me pleasure also to state that I have often heard the sailors say that in the Mariner's House they always found a good home; and I hope to see the time when all sailors will flock to the temperance houses, and there find a happy home.'

"From the statements of the Rev. Mr Taylor and the superintendent, it appears that the boarders at the Mariner's House have, during the past year, taken a deep and lively interest in promoting its religious order and services. Besides the morning and evening prayers, which have been with great regularity attended, there has been a meeting for prayer and singing held every Wednesday evening, in an apartment provided for that purpose in the house. Whenever it has so happened that Rev.

Mr Taylor could not be present, the sailors have carried on the meeting, with a zeal and apparent enjoyment in their devotions, which only fervent faith in the Redeemer can inspire. In truth, a sailor can scarcely be a hypocrite, or a lukewarm professor. Religion with him must be all or nothing.

"And what effect has this piety on their conduct and character? The most favorable, the most happy. It seems almost like the miracle of the dry bones revived to new life. Where before all was reckless levity, or a course of the most low and vicious excesses, till they seemed dead to all sense of their duties as rational and accountable beings, these reformed seamen are now sober in their cheerfulness, and anxious to improve their time.

"A number of our sailors,' says the superintendent, 'who returned this year, instead of spending their money as they formerly did, employed the season on shore in attending a school for two months or more, paying their board and tuition themselves.' Now mark the results. 'Every one of these have been able to procure officers' berths before their terms expired.'

"And this is the report of those who have gone out as common seamen: 'We have had, this fall, whole crews leave us with their prayers and tears, desiring to be remembered in our prayers when they were far away on the boisterous deep. Eight or nine of these noble-hearted fellows went from us in one ship, feeling towards each the love of brothers. The sailors say, when they leave the Mariners' House, tell the ladies of the Seamen's Aid Society to persevere in their good work: we bless them for the home they have provided for us.'

"Is it not sufficient reward for all our cares and exertions, to know that the poor, penitent sailor remembers us in his prayers? and that he is not only rejoicing in the benefits he has received, but prepared to do good to others, to be a light to the heathen, and an example to his own brethren, who are yet in the dark places of sin?

"The whole number of sailors entered at the Mariner's House, during the two years and five months we have sustained it, is *one thousand six hundred and sixty*.* The expenses in the same time, beyond what the money received for board has met, have been *two thousand and forty-four dollars*; but this sum includes also what has been given† to sick and destitute seamen. The whole amount of money, therefore, expended by our Society for the benefit of seamen would only give, were the \$2044 divided among the 1672 men, about *one dollar and twenty-two cents* to each. How small would have seemed this donation to each individual! How little good would it have effected for the sailor! But in keeping open a home for seamen when on shore, a temperance and religious home, such evident and important benefits have resulted that we are sure the public will approve our

* The number received during 1836 and 9 was 1032.

† The sum given in charity, that is, in board and clothing to the seamen, has been nearly five hundred dollars.

course. For ourselves, we feel thankful that God has put it into our hearts to do, and given to our hands the means of effecting, such great good for this long neglected and most useful class of our fellow-beings.

"And it rejoices us to find that in many cities and in other countries this great work of benevolence to sailors is exciting the minds and hearts of Christians. You are aware that in this city there is another temperance and religious boarding-house, 'The Sailors' Home *;' in New York city there are *three* of these 'Homes,' in New Orleans they are also doing much for the sailor; and in Philadelphia the ladies have a 'Seaman's Friend Society,' and they have also opened a clothing store, on the plan of ours, to give work to their poor.

"In addition to these good omens, we have lately been favored with a copy of 'The Fourth Annual Report of the Sailors' Home in London.' It embraces the period from May, 1838, to May, 1839. This Report is encouraging in many respects; the most important is, that it shows what a deep and earnest spirit, on behalf of the moral and religious improvement of seamen, is now awakening in that 'Great Metropolis' of the marititime world. It shows, too, what we were glad to see, that our own sex there, as here, is warmly engaged in this heavenly charity. There are more than a *thousand* yearly subscribers and donors, and nearly half of these are *women*."

We shall have occasion in the next number to recur to the success of their attempt in a few remarks which we desire to make in relation to a class of boarding-houses for young men in large cities, that are as desirable, and we believe, as feasible, as Mariners' Houses and Seamen's Homes.

Life beyond the Grave.

Among all the fine and beautiful figures and modes of reasoning that the universe in which we dwell has afforded, for the illustration of the bright hope that is within us of a life beyond the tomb, there is none more beautiful or exquisite that I know of, than that which is derived from the change of the seasons—from the second life that bursts forth in spring in objects apparently dead; and from the shadowing forth, in the renovation of every thing around us, of that destiny which divine revelation calls upon our faith to believe shall yet be ours. The trees that have faded and remained dark and gray through the long, dreary lapse of winter, clothe themselves again with green in the spring sunshine, and every hue speaks of life. The birds that were mute sing again as tunefully as ever; the flowers that were trampled down and faded, burst forth once more in freshness and in beauty; the streams break from the icy chains that held them, and the glorious sun himself comes wandering from his far journey, giving summer and warmth, and fertility and magnificence to every thing around. All that we see breathes of the same hope, and every thing we see rekindles into life.—*James*.

* This is an excellent house, we hear, and prospering well under the care of the 'Seamen's Friend Society.'

Intelligence.

DOMESTIC.

SUFFOLK STREET CHAPEL.—Messrs Editors,—The Suffolk Street Chapel, as you know, is under the care of the Rev. Mr Sargent, one of the ministers at large in this city. The knowledge of its prosperity must be gratifying to all our friends, and no better evidence could be given of it than was afforded by the recent celebration of its Sunday School. The pupils with their teachers and friends left the city early in the morning by the cars for Needham, and returned at seven o'clock in the evening. The longest train usually brought together, sixteen I think in number, was requisite to accommodate the company on their return—bearing six hundred persons, young and old, who had engaged in this rural excursion. Understand me not as saying that these all belonged to the Chapel. But I do mean to say that such was the number who from sympathy with this School, either as those actually connected with it or as those living on this or the other side of the line, were desirous of manifesting their interest by contributions to, and partaking with them on, this joyful occasion.

The day was filled up with innocent sports on the part of the young, in admiration of the lovely scenery and the objects of natural beauty among them; and in the religious exercises which usually commence and bring the day to a close. I was present at the latter, and no sight could be more interesting than the large assembly of this occasion, collected under the lofty and silent grove, with no canopy but the overarching heavens, seated in a wide extended semi-circle, and all engaged in the hymn of praise, the solemn prayer, or listening to the instructive lesson, addressed to the children, their parents, or teachers. Three original hymns were sung; the opening prayer was offered by the Pastor, and the closing one by Rev Mr Waterston. The children were addressed by Messrs Thayer, Pray, Waterston and Sargent. Dea. Lincoln the Superintendent was present and contributed largely by his courtesy and judicious arrangements to the satisfaction and comfort of the whole.

No mode of enjoyment more useful or pleasant could be derived than this for the children of the Chapel. For the most part, they are cooped up within the brick walls of the city year in and year out. To go out therefore together, and spend the day in the open air, amidst the flowers and groves and birds, in company with their religious friends who have gathered them into this Christian fold, and there to open to them a new page in the volume of nature and revelation, and impress upon their minds under these new circumstances, the goodness of God, and the beauty of holiness, must be regarded as among the most efficient means to bind them to their friends, to open and improve their hearts, to encourage them in the way of duty, and prepare them for usefulness, virtue and heaven.

We hope the Pastor of this Chapel will continue to have his hands encouraged, and his heart strengthened in his arduous labors. And we would earnestly invite those in the more immediate

neighborhood who have the ability and time to volunteer their services to aid him in the good work in which he is engaged. Teachers are constantly wanted; and there is no field of usefulness open, better than this, where good can be obtained and done at the same time.—*Christian Register*.

FOREIGN.

LEGISLATION FOR THE PEOPLE.—The Parliament of Great Britain has for ages been remarkable for the zeal and energy which it has manifested in making laws for the benefit of the rich, while the poor have been left to take care of themselves. But the great body of the people, even in Great Britain, begin to find that they have rights—and public opinion demands that government should pay some attention to the condition of the poor, and enact laws which will tend to enlighten their minds, and promote their general welfare. A large portion of the population of Great Britain are, even now, in a most degraded state as relates to education and morals. This may be seen at once by visiting the large manufacturing towns and the coal mines.

The following sketch of a debate in parliament a few weeks since will prove interesting to those who wish to elevate the character and improve the condition of the whole human race:

“Mr GILLON moved for a committee to consider of an address to the Crown, praying assistance for the support of museums and schools of art in populous towns. The house, he said, would do well to withdraw itself from party contests, for the purpose of advancing the education and elevating the moral standard of the people. It was by the laboring classes that the burdens of the country were borne, her fleets and armies manned, and her prosperity maintained; and it was her duty to make a provision for them, in proportion to that which she made for the various universities and other public bodies which he had enumerated in his notice of motion.

Mr LABOUCHERE acknowledged the importance of the subject, but he wished it to stand on its own merits, without reference to the grants made for other objects. He hoped the matter would not be taken out of the hands of the Government. Great care would be necessary in the mode of executing a purpose of this kind, or the result might be an injurious rather than a beneficial one. Something had already, about two months since, been effected by Government in the institution of a school connected with the Spitalfields manufacture. The first expenses had been defrayed from the public purse; the future maintenance must depend upon local subscriptions. The government was advancing its views by printed circulars and by other means.

Sir R. PEEL urged the importance of providing the working classes in large towns with the means not only of instruction, but of recreation also. He believed, that, by elevating the minds of the people from sensual and degrading pursuits to objects of science and intellectual improvement, the state and the higher classes, so far from promoting infidelity, as some had intimated, would effectually assist the

cause of religion and virtue. He was willing that the Treasury should originate these useful institutions; but he trusted that the burden was not to lie wholly or even principally there. He was one of those who derived their fortunes from the industry of the operative classes; and he trusted that others who owed their prosperity to the same cause would feel, as he did, that it was their duty to relieve the public, by taking upon themselves the charge of a just requital to those from whom their prosperity had sprung.

Mr LABOUCHERE observed, that some central superintendence would be necessary to prevent the mis-direction of that industry which all parties were desirous to encourage.

Mr EWART read extracts from reports of committees in favor of schools of design. The Government could not create, but might assist and promote them.

Mr WILLIAMS said, that the small sum of £1,000 would lay the foundation of the necessary schools in those four important seats of manufacture, Manchester, Birmingham, Glasgow, and Coventry. If these foundations were laid by the public, local contributions would soon flow in, amply sufficient to maintain the system.

Mr WAKLY expressed himself highly delighted with Sir R. Peel's speech, which, he said, would be heard of with the greatest approbation by millions of the people, and of which the right Hon. baronet himself would hear again when he should cross over to the Treasury Bench. But he feared that the house would not do the only thing needful, would not find the money. Stables were to be built at Windsor, costing £70,000; but the money for the important purpose would not be forthcoming. The people felt these things; they felt it useless to petition this house, which they regarded with dislike and contempt.

Sir R. PEEL begged, that when he should be reminded of his speech, it might be remembered that his recommendation had been directed chiefly to private contribution.

Mr HUME expressed his gratification at the sympathy which Sir R. Peel had evinced for the poor. He gave credit to the Government for having, at a considerable expense, secured the continuation of the public access to Primrose-Hill; and he enforced the necessity of providing in the large towns open spaces for the recreation of the people and libraries for their instruction.

Mr GILLON withdrew his motion, reserving his right to renew it if Government should not do something in furtherance of Mr Labouchere's declarations.”—*Mercantile Journal*.

AN ACCESSION TO CHRISTIANITY.—The *Druses* of Mount Lebanon, a sect of heretical Mahomedans, numbering 70,000 or more, who have heretofore been subject to the Maronites, are now resolutely determined to cast off that subjection, and to have a prince of their own, subordinate to the Porte, and under the protection of England; a large part of them are inclined to abandon their old religion, and to receive the American missionaries at Beyrout as their spiritual guides.

Office of the Society for the Prevention of Pauperism,

Under the Savings Bank, Tremont St.

The public are respectfully informed that Domestic of every description may be obtained without expense, by calling at the above office. Small girls for Nursery and Parlor work, are daily applying for situations. The names of a number of women, residing in different parts of the city, are on the books, who would take in washing, or go out by the day, to wash and iron, or clean house, &c. Many of these are poor widows with children, and it would be a deed of charity to employ them.

Persons wishing for Lads in families, offices, or stores,—for apprentices, or on farms in the country, may here be accommodated. Men may likewise be obtained for day-labor, working in families, driving carriages, farming, gardening and various other kinds of employment.

Office open from 9 to 1 every week-day.

Publications of the Warren Street Chapel.

The subscribers have for sale the following works, published for the benefit of the WARREN STREET CHAPEL.

The MEMOIR of JAMES JACKSON, JR.

The GAME OF LIFE; a Sketch by Moritz Retzsch.

The MEMOIR of NATHANIEL BOWDITCH; prepared for the Young.

Of this last, the Salem Gazette says:—"We most cordially recommend this beautiful memoir of one of the truest and best of men to all who delight to contemplate human virtue, and to promote it in the world. Written in a style of charming simplicity, so appropriate to the pure character and the active and genuine virtues exhibited, and published in a very handsome and attractive form, this excellent work cannot fail to be generally sought and read, especially in this community, where Dr Bowditch was so truly loved and respected, and where his talents and virtues are so justly appreciated. It is a beautiful little volume for a New Year's gift, whether to the young or those of maturer age, for the admirable portrait it presents will never cease to be delightful and precious to every one who aspires to moral and intellectual improvement. It is rare, indeed, that a work of such intrinsic and permanent value is given to the world."

Also—"The LAW OF CHRIST;" a Sermon to Children. By Rev. Thomas B. Fox, of Newburyport. Price one dollar per hundred.

WILLIAM CROSBY & CO.

118 Washington Street.

Just published, the Memoir of Dr TUCKERMAN, by W. E. Channing, D. D.

The Monthly Miscellany of Religion and Letters,

EDITED BY REV. EZRA S. GANNETT,

Is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at \$3 per annum.

Each number contains numerous Original Articles—a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—

Rev. H. Ware, jr., D. D.	Rev. Dr Dewey,
Rev. Dr Parkman,	Rev. C. Stetson,
Rev. A. P. Peabody,	Rev. C. Palfrey,
Rev. E. B. Hall,	Rev. G. E. Ellis,
Rev. John Pierpont,	Rev. W. H. Furness,
Miss Lee, author of 'Threes Experiments of Living,'	
Miss Park, author of 'Miriam,'	
Rev. R. C. Waterston,	Rev. T. B. Fox,
Rev. S. Osgood,	Rev. C. Robbins,

and many others. Every endeavor is made to render the work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established nearly two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington Street, Boston.

WANTED—Men to solicit subscribers to the above work.

WILLIAM CROSBY & CO.,

PUBLISHERS, BOOKSELLERS AND STATIONERS,

No. 118 Washington Street...Boston,

Keep constantly for sale, a large assortment of School, Theological, Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationery of all kinds, Drawing materials, and all the articles usually found at such an establishment. Connected with the above is the

Boston Circulating Library,

containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published.

W. C. & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday Schools and Juvenile Libraries. Also, all the different Text Books and Catechisms used in Sunday Schools. Particular attention paid to furnishing Sunday School Libraries.

Orders from Clergymen or others, for Theological, Juvenile, or Miscellaneous Books, will be punctually attended to.

THE
JOURNAL

OF

THE MINISTRY AT LARGE.

NUMBER 8.

CONTENTS.

	Page.		Page.
Christian Principles of Reform.—A Sermon by Rev. E. Peabody, of New Bedford, - - - - -	113	Missions to the Poor, - - - - -	124
My Grave, - - - - -	116	Hymn to the Night, - - - - -	125
Snatches from Memory. No. 1, - - - - -	117	The Fine Arts, - - - - -	125
Galileo, Tycho-Brahe, Kepler, - - - - -	119	Pestalozzi, - - - - -	125
The Seasons, - - - - -	119	The Home of the Poor, - - - - -	126
Boarding Houses for Young Men, - - - - -	119	The Working Classes in France, - - - - -	126
Household Treasures, - - - - -	121	Summer, - - - - -	126
Public Gardens, - - - - -	121	Exercise, - - - - -	127
Change, - - - - -	123	Poverty and Pauperism, - - - - -	127
Poor Disciples, - - - - -	124	The Inch Auger, - - - - -	127
		Intelligence. - - - - -	128

TERMS.—The “Journal of the Ministry at Large” is published, by **WILLIAM CROSBY & Co.**, on the 15th of each month, in 16 octavo pages and double columns, at One Dollar a year, *payable in advance*. **C. F. BARNARD**, Editor.

BOSTON:
WILLIAM CROSBY AND COMPANY,
118 WASHINGTON STREET.

JOURNAL OF THE MINISTRY AT LARGE.

VOLUME I.

BOSTON, SEPTEMBER 15, 1841.

NUMBER 8.

Christian Principles of Reform.

A SERMON,

BY REV. EPHRAIM PEABODY OF NEW BEDFORD.

LUKE xix: 10. "For the son of man is come to seek and to save that which was lost."

The subject, which I would introduce with this text, relates not to any theological subtleties, but to the most important questions of the day.

The remarkable feature of our times, is the effort which society, as a body, is making; to elevate the depressed, to enlighten the ignorant, to reclaim the erring. The characteristic of one age has been the spirit of adventure; that of another, religious enthusiasm; of another, martial ambition; of another commercial enterprise:—the spirit of our age, that which marks it as peculiar, is the spirit, pervading society, of philanthropic enterprise. In past times men have sought by conquest, by fleets and armies to make *kingdoms* powerful; to build up a state as a whole, they have dug into its mines, have worn out its soil, and ploughed every sea with its ships. For the first time in six thousand years, we now see society setting itself to work to build up the *individual man*. We see not a few persons merely, but the whole body of society engaged in philanthropic objects of different kinds and in different ways, whose ultimate end is in all cases to elevate the condition, in the outward lot and mind and character, of each individual man. Scarcely one is to be found who in some way or other according to his place, or taste, or ability, is not interested in some such work.

It is a matter of great moment to consider by what principle this work of reform and renovation shall go on. Let us endeavour to find an answer to this question: at least so far as some of the most important topics are concerned, by a reference to the gospel.

The object for which Jesus came into the world, was to seek and to save those who were lost; it was the reformation, the elevation, the perfecting of the individual man. If we believe that Jesus sprang from God, we must believe also that those principles by which he proceeded in the recovery of mankind from degradation, were true and all important principles. What were those principles? What was the course he took towards the ignorant, and erring, and guilty? We can go to no better place for instruction, as to the best mode in which the fallen can be raised up and the lost saved.

The consideration of this subject may give us higher ideas of the worth of the gospel. It was the saying of a great and good man, "more light yet is to break forth from God's word." We have not yet fathomed the depths and heights of meaning in the words of revelation. The farther we advance, the

importance of its truth is seen to expand in an ever enlarging horizon. None are so low, none so high, as not to be instructed by it. Like the sun, whose beams shine into the windows of the cottage in the lowliest valley and are seen to shine over a broader circle just as one ascends towards the summit of the mountain. Whenever any successful attempt has been made to improve permanently the condition of men, we find that such efforts have been conducted according to the principles of the gospel of Christ, and have failed just in the same degree that they have departed from those principles.

At the outset, though this is not the topic on which I propose chiefly to dwell, the great instrument on which the Saviour relied to save and regenerate man and the world, was truth—spiritual truth, brought home to the heart and the conscience of the individual man. He relied not at all on the power of the state, on the power of the sword, on the power of great names, but on truth, and truth alone. He that receives into his heart, the truth, and whose will and life are conformed to it, becomes a true man. He is safe. Unless they are founded on truth, states and nations totter, and institutions drift on the unstable surges of a midnight sea. But let divine truth reign in the hearts of their individual members, and communities and states and institutions and laws will follow after, almost framing themselves.

But in order to make truth effectual, certain great principles were assumed, by which his whole course was guided in all that he said and did. What were these principles?

So far as they can be referred to a single discourse,—the first was,

I. *Faith in man.*

By this is not meant, faith in men's actual virtues; for our Saviour who knew what was in man, saw his defects and vices with clearer and more condemning eyes than we; but faith in the fact that all are capable of virtue—that there is no height of perfection to which one can attain, which all under favoring circumstances may not approach—faith in the capacity of every man to reach towards those excellencies which make the perfection of faith in the moral power lodged in every soul. However fallen,—however degraded,—no one in his eyes was lost to hope. Under the rags of penury, through all the incrustations of vice, he saw in the soul of every man a capacity for a divine life—under the ashes, a spark never quite quenched. This faith in the capacity of all men, however sunk in ignorance or sin, to attain the highest excellencies, lies at the basis, and gives character to all the teachings and laws of the gospel. Indeed the very idea of our Saviour's mission supposes this faith. For how dream of raising up a world lying in ignorance and sin, unless there existed the capacity for a

better life ; how improve man, unless he is capable of being improved ; how reclaim him, unless he has the moral power to resist sin, and strive after holiness ?

But when Christ and his early followers had left the world, faith in man, like an altar fire burning for an hour in the midnight darkness of ages, disappeared again. It was a thing, practically at least, taken for granted, that the great mass of men by birth and nature, were doomed to inevitable and ceaseless degradation. Society lost the idea of improving its individual members. Were they ignorant, they were scarcely deemed competent to be enlightened. Were they crushed down in wretchedness and penury, the powerful did not dream of raising them to a better lot. The wise had no faith in the ability of men to govern themselves.—The priest deemed them equally incapable of exercising their own thoughts on religion. And the great multitude of men submitted to this judgment and lost confidence in their own capacities for a better state, and what was worse, lost the idea of a better state. The highest good hoped for, was, to be no worse off than they were.

After centuries, this faith in man, which Christ had taught, began to dawn feebly over a part of Christendom. The first appearance of any general and practical recognition of this great principle of Jesus, seems to have been at the reformation. That reform began and ended in faith in man—faith at least in one particular—faith that men could be instructed to read the Bible for themselves. But it was so feeble that soon the very reformers shrank timidly away from their own principles, and became Popes over their followers, and framed creeds through whose darkened glasses they required men to read the Scriptures. But still there was some faith in the capacity of the individual mind to act for itself in matters of religion ; and we see the result of practising on this faith in the regeneration of half Europe. The next great manifestation of a growing faith in the capacities of man, was seen in our own revolution. It was faith that men were capable—if their capacities were properly cultivated,—of governing themselves. The common faith has been, not only that men are not fit, but cannot become fit to rule themselves. And despotism has found a defence in the universal scepticism as to man's capacities. Whereas, on this growing faith has risen up the free institutions which are the glory of our time. And this faith in man has spread, and its spread has been as the rising of the sun over the world. The half savage hordes that have found a hiding place in the dens and alleys of great cities, have been the terror of states and rulers. Formerly no one dreamed of their being capable of any thing better than they were. As the best safeguard against them, they were hunted by the police, kept in awe by the sword, drafted off into armies that they might be slaughtered in distant battle-fields, or sent to semi-convict colonies where a deadly climate soon relieved the world of their presence. But there rose up one, (almost within a year he has gone down to an honored grave,) who believed that there was not one, the most wretched of these beings, who had not a soul which might be touched and won to a

higher life. And under Providence, through his exertions, and those of men of like spirit, in more than one great city, multitudes of this dreaded class have been gathered into churches and schools and led away from the haunts of sin and shame, to take their place in spheres of honorable activity, and to bring up children, who shall be the safeguard and honor of the community. This faith in man's capacities has carried the means of knowledge to every hovel, nay more, has collected deserted orphans, has set earnestly to work to reform the juvenile offender, has penetrated into the gloomy recesses of prisons, has labored to break the yoke of the slave, has reformed inebriates. And we behold now in our midst, bursting upon us as if it were a revelation, another proof of the reasonableness of this faith in man, and the necessity for it in order to any work of reform.

No case has seemed more hopeless, as to the putting forth of any moral energy, than that of the habitually intemperate. Their minds chained, every bone and fibre and nerve of the body fastened in the meshes of this iron habit, how could escape be hoped for? And yet we behold them by hundreds and thousands, making this almost miraculous moral effort, and revealing a moral power in man, of which we had never dreamed. Yet all this reform is based on faith in man—faith in his moral capacities and moral energy. For what is the spirit of these addresses which under Providence are working these wondrous changes? The addresses which are delivered, the stirring words which have roused up so many souls that had sunk in despair, might all be compressed into a sentence. You are able—experience shows, you are able to do this. Have faith in yourselves, as we have faith in you. And strong in this faith, their souls have put forth their power, and the mighty links of this giant habit have been rent asunder, and they that had ceased to hope in themselves, stand erect and clothed in their right minds.

Thus do we see this great principle of Christianity received and practised on, whenever we witness any successful effort to reform the condition of man. Before there can be any hearty exertion, there must be faith that something can be accomplished—and this must be faith in man's capacity for the excellence sought—faith that he is not doomed to stand where he is, but has the power to advance onward to perfection.

II. In our Saviour's teachings we are struck with the fact that his appeals are almost invariably made to the higher sentiments of man's nature.—The world, in order to restrain or to reform men, whether in society, in morals, or in religion, has relied almost solely on one principle—the principle of fear. It has been disposed to deem all done that could be done, when it had threatened those who went astray, with penalties, and after they had gone astray, inflicted the penalties. And in religion especially, this sentiment has been addressed so much, that it would sometimes seem as if she never spoke to man save in tones of threatening and terror. But how different was the course of the Saviour. I by no means would say that he never appealed to human fears. He has described the inevita-

ble consequences of sin in the most appalling words. But the fear of future punishment is often appealed to more in a single modern discourse, than in all the recorded teachings of our Saviour. He appeals to hope, to the sentiment of benevolence, to the sense of moral accountability, to that reverence for God which all must feel, who pause to think. He takes for granted the existence—it may be in a feeble state,—but still the existence of these sentiments in all men, even the worst. No man has become so bad as to have quite blotted them out of his soul; and to these he appeals.

And after trying for centuries as the great instruments of reforming the guilty and the erring, the axe and the dungeon—scorn and contumely and denunciation—threatenings of every form of wo here and hereafter, we are just beginning to understand the divine wisdom of our Saviour's course.

We have learned that if we would have a man benevolent, we must not address some other sentiment, but must address the sentiment of benevolence and call it into action. If we would have a man conscientious, his conscience must be appealed to and called into action. If we would have him religious, his reverence for God must be awakened. And that though these sentiments are weak and feeble now, if they can be reached and called into action, they gain strength, as the arm grows strong by exercise. We have learned that a man is just what the principles from which he acts are, and that his selfish fears only are excited, though it may cause him to abstain from some course of sin, in the form, it may, in substance, leave his moral nature as dead as it was before. Really to raise one up to a higher level of character, you must substitute some higher principle of action, in the place of those which governed him before.

To draw an illustration from the case before referred to—from this—shall we not call it sublime—temperance movement. The land has been filled with those who have fallen into this habit. They have suffered, and foreseen, that they must continue to suffer every form of wretchedness, and this has not reclaimed them. Society has cast them off, ceased to trust, treated them with ridicule and contempt and scorn, denounced and punished. And this has been all but powerless, to restore a single one of these unhappy men. But now we see them addressed in another way. They who address them appeal to the intemperate man in tones of kindness and encouragement, and with confidence in his capacities. They assume and insist on the fact that he is better perhaps than he believes himself—that at any rate, he is not necessarily, and shall not be, lost—that he has moral strength if he will but put it forth to cast off the dominion of even this habit. But how do they rouse him up to put forth this dormant moral energy? Not by threats or denunciations. Scorn and reproach are laid aside. They address themselves directly to some of the highest sentiments from which a man can act—certain that they are somewhere in the breast, overlaid, crushed down perhaps, but still there, and that if they can be reached and awakened, they have power to save the man. They appeal not merely to his selfish ad-

vantage, but to his domestic affections, to his sense of character, to his sense of duty, to his reverence for God. And we behold the result.

It may be said that excitement and the sympathy of the day accounts for much. Granted. But what is excited? what sympathized with? appetite is not excited, passion is not excited—but the better sentiments are excited and raised up to take their proper place. And what is the nature of that sympathy which causes one to make an effort to reform? It is sympathy with a brother man who has made or is making a similar effort—sympathy with a noble endeavor, sympathy with the feelings that prompt the endeavor. And it is through this sympathy, more than by any words, that the better parts of his soul are awaked to life. And I confess that it raises my ideas, not only of what man may be, but of what he is, to see how easily these sentiments are reached in every breast, if they are rightly approached. It may be, though all must hope not, that many will falter by the way. Yet even this would not invalidate the truth of these remarks that to reclaim or to elevate men to a like standard of character, the higher sentiments must be addressed. The stream will not rise higher than the fountain. The character will not rise higher than the motives. Every effort to attain a virtue or to cast off a sin requires moral effort—and a noble—a really noble moral effort will hardly be made from a low motive.

And here it must be observed, how entirely our Saviour rests all improvement of the individual and of society on regenerating the soul morally and religiously, or awakening in the individual soul a moral and religious life. He concerns himself not at all with laws and governments—he speaks not at all of the education of the intellect. And it is not because these are not important in their place, but because if men learn sincerely to reverence God and to seek his will, and if their hearts are governed by the love of man, laws, institutions, government, following like the tide, will assume the same perfection.

III. There is another circumstance in our Saviour's treatment of the erring and guilty from which we may learn an important lesson. I mean his forbearance towards the wrong-doer, and the tenderness, the gentleness, the patience, the kind encouragement with which he cherished every aspiration towards a better state. His life was spent, and death endured, to rescue the thankless and unworthy, and when there was the least sign of repentance, his love waited for it and welcomed it with a Divine benignity. His whole course might be described in the words of the father in the parable of the Prodigal Son. The moment his guilty son turned, *while he was yet a great way off*, his father saw and had compassion on him and ran to meet him. His whole life was but an example of his command, if thy brother trespass against thee rebuke him; and if he repent forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, then shalt thou forgive him. The bruised reed he did not break; the smoking flax, hardly trembling into a flame, he did not quench—but

cheered and sustained the humblest and feeblest effort. When Peter had denied him thrice, from the midst of the infuriated throng around him, he turned on him a look of reproaching love which subdued him. The wretched and the simple turned to him for they were sure of his sympathy. The guilty woman whom others scorned, he cheered with divine encouragement.

I have spoken of some of the great Christian principles on which all substantial and permanent reform must, to a great extent, proceed. But to whom do these remarks apply? Nay, to whom do they not apply? It is not on one or two that need reformation and regeneration; we all of us need it. The most wondrous thing in the world, is the low condition of personal character with which men are satisfied. They who are satisfied in nothing else, save with the highest, are satisfied to have a character that is dwarfed, mutilated and distorted in all its proportions. And here I speak not of those who are the slaves of gross outward vices, and whom the world has cast off; it is the case with almost all men. Here is one, the slave of an appetite, strong enough to bring down the soul to itself and to imbrute it in the flesh. There is one, under dominion to the passion for accumulation, and there another, ruled by a jealous ambition, and so round through the whole of the miserable passions. Not one of them but encloses its multitudes. And this predominant passion makes the man—controls the turn of his thoughts, colors his feelings, determines his aims in life, and moulds the soul into its own likeness. No man can live in this comparative subjection to any of the lower sentiments or principles of action, without having his character stunted and withered in all its best parts. And the darkest shadow that falls across this picture, arises from the fact that we are satisfied with this semblance of a virtuous life. We think so little of attaining any thing higher, that we first forget that there is any thing to be attained and then become skeptics as to its possibility. We all want faith in the worth of moral excellence, and in the capacity of man to attain it. We need faith that we are not doomed to be this half or this hundredth part, of a good man. This moral excellence which I can admire—this spiritual perfection which has sometimes shone on the world, and once in the Son of righteousness beamed with unclouded rays; this perfection which is the glory and blessedness of man and on which God smiles, weak and sinful as I am, I can at least approach and with heaven's help, let us say, I will strive to approach it. Within the last week or two we have all listened while we were exhorted to put forth the moral energy which God had given them, to cast off the dominion of our particular evil habits. And we all rejoice and give thanks to God, for their own sakes and for that of the community, that so many have put forth this moral energy. And now let us learn a lesson from what they are doing. We may look to them at this moment, as teachers and guides and examples for us all, in that very thing which we all most need to learn, viz: the putting forth what moral energy we have in the attainment of virtues which we have not. There is more than one sin, and

more than one virtue. And he who would conquer any vice or attain any lacking virtue, must put forth precisely the same moral energy, which those men are now exhibiting. And who, however he may stand in the world, when he reflects, is not abased by a sense of his sins and imperfections and who does not know that he deeply needs to put forth this energy to become what he ought to be, but is not? It is not wanted by a few only, to conquer one vice—we all want it as much, to conquer our besetting sins. But they by putting it forth and throwing off the authority of a powerful habit, become an example to us all, to make the same effort to attain those virtues which we lack.

We have exhorted others to rouse their dormant spiritual strength, to become men, to take a higher stand in virtue. They have many of them heard. Let now their words come back to our own hearts. Put forth with respect to your peculiar defects and sins the same energy which you respect and honor in them. Let us believe that there is no moral excellence which we revere which we cannot attain and make ours, let us act with the same energy and decision which multitudes are now exhibiting, in casting off a single vice, and all our lives would be regenerated, and a millenium have begun to dawn in our midst.

My Grave.

BY JOHN RAMSAY.

Far from the city's ceaseless hum,
Hither let my relics come;—
Lowly and lonely be my grave,
Fast by this streamlet's oozing wave,
Still to the gentle angler dear,
And heaven's fair face reflecting clear.
No rank luxuriance from the dead,
Draw the green turf above my head.
And cowlslips here and there be found,
Sweet natives of the hallowed ground,
Diffusing nature's incense round!
Kindly sloping to the sun
When his course is nearly run,
Let it catch his farewell beams,
Brief and pale as best be seems;
But let the melancholy yew
(Still to the cemetery true)
Defend it from his noon-tide ray
Debarring visitant so gay;
And when the robin's fitful song
Is hushed the darkling boughs among,
There let the spirit of the wind
A heaven-reared tabernacle find
To warble wild a vesper hymn,
To soothe my shade at twilight dim!
Seldom let foot of man be there,
Save bending towards the house of prayer:
Few human sounds disturb the calm,
Save word of grace or solemn psalm!
Yet would I not my humble tomb
Should wear a deep forbidding gloom,
As if there ever brooded near,
In fancy's ken, a thing of fear;
And, viewed with superstitious awe,
Be duly shunned, and scarcely draw
The sidelong glance of passer by,
As haunt of sprite with blasting eye;

Or noted he by some sad token
 Bearing a name in whispers spoken !
 No !—let thoughtful schoolboy stray
 Far from his giddy mates at play,
 My secret place of rest explore,
 There con the page of classic lore :
 Thither let men of age
 Perform a pensive pilgrimage,
 And think, as o'er my turf they bend,
 It woos them to their welcome end ;—
 And let the wo-worn wandering one,
 Blind to the ray of reason's sun,
 Thither his weary way incline,
 There catch a gleam of light divine ;
 But, chiefly, let the friend sincere
 There drop a tributary tear :
 There pause, in musing mood, and all
 Our bygone hours of bliss recall ;
 Delightful hours ! too fleetly flown !
 By the *heart's* pulses only known !

For the Journal of the Ministry at Large.

Snatches from Memory.

No. I.

The confessions of reformed drunkards are a peculiarity of our times. I have heard some of them with melancholy interest ; others with unmitigated pain, pain at the matter of the acknowledgment, and greater pain at the manner. This business of opening the dark places of a man's life, of his soul, under any circumstances, to any ear, is very awful and very sacred : to do so, to a miscellaneous multitude is the last martyrdom of principle. In a man of any right sensibility, the drawing into open gaze his madness, his humiliations, the sad and calamitous misdoings over which even in the secrecy between himself and God he shudders in remorse, and burns with a glow of shame, as he clothes them in the words of his prayer for pardon,—to such a man, I say, open exposure of all this is a torture only second to the stake, if indeed, it is second. But in a solemn sense of duty, in a noble martyr spirit, for a good purpose and a good cause I know it may be done, and I reverence the heroism which has moral courage equal to the sacrifice. I believe, however, that this must be rare, and is not with safety, to be frequently repeated, lest that which at first was genuine, become afterwards dramatic, and not be called in to assist exhausted nature. A certain amount of effect is looked for, and to produce it, the mechanism of speech must work by artificial effort, when the fresh and gushing feelings which originally moved it, have boiled away in over heated and over taxed excitement. Sad it is, that experiences should exist to be told such as we hear, but as they are in the world, that the world may profit by knowing them. We should permit nothing to divest them of the horrible sorrow that belongs to them. As for flippant narratives of low debauchery, of bar-room narratives, and drunken jokes and maudlin repartees, I hear them with unspeakable disgust, and the laugh which echoes them falls upon my ear with a discord as appalling, as it would amidst the ruin of delirium or the plague. At the same time, we must not be too

fastidious, and when all that is occasionally exceptionable in these confessions is excluded, much remains that is truly tragical of ruin in humble homes, and of ruin incomparably more disastrous in the souls of their inhabitants. The external history, as gloomy as that is, but feebly compares with the inward : the poverty of worldly goods is light contrasted with the dearth of virtue, the loss of health with the wreck of passion, the world's contumely with self abasement and self-aborrence. Terrible as the tales are which the world hears, they are, I am persuaded, cheerfulness itself to those it will never hear, to those buried in the oblivion of unuttered wretchedness. We are constantly informed of the ravages of intemperance on the mechanic's means of comfort, on the happiness of his wife and family ; but we are not so often told of ravages on the intellect and heart of men who might have been a joy to many but whose light was quenched in darkness most dismal. What a fearful gleam has Charles Lamb, the good and gentle Charles, given us in in *his* confession—a lurid flash clearing the magical darkness and opening a bottomless abyss of sorrow to our affrighted souls. How many materials for such confessions in the world not unlike to those—it is as well the world should not have them. Let not the mysteries of anguish in all its extent be revealed, but let men shrink from its very borders ; let them not come into decent places,—but bless God, if they have been preserved, for their great salvation.

Every one, I doubt not, who has gone any little way in life with his senses and his sympathies awake, knew individuals of his acquaintance whom he loved for kind affections, and respected for fine abilities, that he remembers with bleeding sorrow as the victims of intemperance. I have not yet travelled half the pilgrimage which Scripture marks for man, and I have passed some such on the way. I shall glance at two or three.

The first instance that occurs to me is one, not less instructive than it is melancholy.—The person whom I here recall, when I first knew him was already a wreck, but a wreck of what had once been noble, and which did not even in ruin entirely cease to be so.—He was the son of a wealthy farmer, and being intended for the Roman Catholic Church, had received a liberal education. Of a social disposition and of brilliant and fascinating talents, he became early initiated in habits of dissipation, squandered his patrimony, and relinquished his professional hopes and studies. The common resort in Ireland and England of recklessness and despair is the army, and so M. as I shall call him enlisted. Even in this position—had habit not been fatal, he might have retrieved his fortunes, but the curse of an evil destiny was upon him and he fulfilled it. He embarked with his regiment for the Peninsular, and served through most of the campaigns in Portugal and Spain. His fine person and address ; his cultivated manners and expression ; his buoyant and genial temper won him high favor with the officers ; and so strong and generous was this sympathy, that he was never placed on duty with the common soldiers, but had always a situation in the Secretary's office. He was

several times promoted to the position of Serjeant Major, and upon evidence of confirmed reformation would certainly have received a commission, but still the fiend would return to him, and as frequently, his commander with tears in his eyes, was compelled to degrade him. Nor was it in the regiment only, that his prospects were blighted, but also beyond it. As he was of the Roman Catholic religion, and fluent in the Latin language, he made some sincere friends among the clergy and gentry of the country; and he told me one of the kindest and most generous he ever had, was a young merchant of Lisbon. This gentleman he instructed in English through the medium of Latin; from him and others he received considerable sums of money, which was all squandered with his comrade. When the division to which he belonged was ordered away, he found himself without a coin in his pocket, his pupil suspecting as much, called him to a private office; showed him a long list of all the sums he had been paid, presented him with a liberal gratuity, and exhorted him to change his course. His course was soon changed in a way very different from that to which his friend's exhortation pointed. Sometime afterwards his regiment was quartered in a certain town in Portugal—the name is of no importance—his comrade and he were drinking in a wine store, his money was exhausted, and more juice of the grape was yet desired. They would get no credit—and they sold their muskets. This crime was capital—Wellington, the Commander-in-Chief was in the neighborhood—and he was not the man in a foreign country to relax the rigor of military law. The remembrance of this fact brought the ruined wretches to their senses. They implored the wine seller to return their guns, but he was inexorable. They made an effort to wrench them; by design or accident one of them went off, and shattered the arm of M. His comrade was tried as a deserter, and immediately shot. He was himself spared, until recovered from the wound of amputation: in the mean time, Wellington moved on with the head division, and M. by the compassion of the officer was permitted to escape. Through many risks, and sufferings, he made his way, worn and maimed to the valley of his childhood: and as he stood upon the hill that overlooked it, thought of what he was, and what he might have been, he fell upon his face and wept. Between him and the neighborhood whether he was going, was a sort of shallow river, in which large stones at some space apart, served for passengers to step on instead of a bridge. These in the days of his boyhood M. used to skip over like a buck, but now without the arm to preserve his balance, and stiffened from much wandering, in making a jump he missed his footing and fell in. A person coming by at the moment lifted him from the water; he looked up and found it was his cousin. Humiliation, shame and sorrow, overwhelmed him, but alas, it did not convert him. When I knew him he was not old in years, but he was old in the wear and tear of an ill used life. He used to come to a family with whom I resided at the time as tutor—in which he had been so. He was also their relative; the head of the house

would not see him, but the other members used to shelter and pity him. He was a being of remarkable talents, and gifted with most rare powers of fascination. With all his faults, I owe to him, some of the happiest hours of my existence, and in this debt I am not alone. He had an elegance of expression, a richness and flow of fancy, which once heard was never to be forgotten, nor to be again recalled without the pleasure of a most gladdened recollection. His fund of humor was exhaustless; sunny and various as the lights upon his native mountains. His drollery was resistless; real, genuine, Irish drollery, simple and unadulterated as that of an Tipperary bred peasant, yet with that finish and temperance which education knows so well to give to the wildest mirth. His original genius was enriched by travelling; he described foreign landscapes with most vivid speech; and told stories till the night was old, of battle and bivouac; of romance and heroism—of merry meetings and sad departures—moving, as it pleased him, our laughter or our tears. I never knew any other person who could as he did, embody in living and grotesque description the oddities and eccentricities of Irish life; who could so sculpture out its paradoxical characteristics, and narrate with such inspiring drollery, its stories of infinite comicality. With all this, he had read considerably of ancient and modern literature; and strange as it was with his conduct, he had also thought much on philosophy and religion. When he could be persuaded, he was an admirable teacher of classics; knew the youthful understanding well, and never failed to win the youthful heart. Yet, despite of all his talents and affections, he was a low and lost man; he had given himself over to debasing habits; they had seemed to settle in his blood, and he never could be won to industry or order. It was his misfortune to be a native of Ireland, where, until recently, a character like his was received with but too much indulgence. He might have had tuitions, but tuitions required sober and settled habits: such habits were to M. worse than the bastille itself; so after two or three weeks endurance, he broke away from restraint, and was never made to feel the evil of his conduct by the closed door or inhospitable look. He was known through all the country; many were his relations, and all were his friends: the peasant at work hailed his approach; the master at the door bade him welcome; the winter circles grew brighter with him in the midst; he was popular and he perished; vicious and debased indeed must be the misery that will be spurned from the door in Ireland; but to frown away any one so agreeable as was M., would have been a wisdom and firmness of virtue, which I never knew an Irish farmer or peasant to possess. Still how pitiable and degraded was that man, how lost to all the noble sallies of the soul, who could thus squander the highest gift of God; grow dead to all the dignity and independence of manhood; prostrate genius in a vulgar vagrancy, and wear out a life that might have been nobly spent, in a course of vile and eleemosynary intemperance!

This is literally a snatch from memory: incidents similar to this, we have so abundant, that

we have only to catch them as we run. It seems even impertinent to tell them; and persons are provoked to say—what trash, why bore us with such common-place. Alas, it is too true! they are thus; but what a horrid vice is that, which makes the very tragedy of life as cheap as trash, and the agonies and shame of our nature, the common-places of its history.

On another occasion I shall give you a few more simple incidents; and always such precisely as I have known them.

H. G.

Galileo, Tycho-Brahe, Kepler.

The new star which attracted the notice of astronomers in 1604, excited the particular attention of Galileo. The observations which he made upon it, and the speculations which they suggested, formed the subject of three lectures.

The popularity of the subject attracted crowds to his lecture room, and Galileo had the boldness to reproach his hearers for taking so great an interest in a temporary phenomenon, while they overlooked the wonders of creation which were daily presented to their view.

Tycho was a man of true piety, and cherished the deepest veneration for the Sacred Scriptures, and for the great truths which they reveal. Their principles regulated his conduct, and their promises animated his hopes. His familiarity with the wonders of the heavens, increased instead of diminished his admiration of divine wisdom, and his daily conversation was elevated by a constant reference to a superintending Providence.

Kepler was not one of those cold hearted men, who, though continually occupied in the study of the material world, and ambitious of the distinction which a successful examination of it confers, are yet insensible to the goodness and greatness of the Being who made and sustains it. His mind was cast in a better mould. The magnificence and harmony of the divine works excited in him not only admiration but love. He felt his own humility the further he was allowed to penetrate into the mysteries of the universe; and sensible of the incompetency of his unaided powers for such transcendent researches, and recognizing himself as but the instrument which the Almighty employed to make known his wonders, he never entered upon his inquiries without praying for assistance from above. This frame of mind was by no means inconsistent with that high spirit of delight and triumph with which Kepler surveyed his discoveries. His was the unpretending ovation of success, not the ostentatious triumph of ambition; and if a noble pride did occasionally mingle itself with his feelings, it was the pride of being the chosen messenger of physical truth, not that of being the favorite possessor of superior genius.

With such a frame of mind Kepler was necessarily a Christian. The afflictions with which he was beset confirmed his faith and brightened his hopes: he bore them in all their variety and severity with Christian patience; and though he

knew that that world was to be the theatre of his intellectual glory, yet he felt that his rest and his reward could be found only in another.—*Brewster's Martyrs of Science.*

The Seasons.

By a German who died in 1676.

In fair Spring's fresh budding hours,
What adorns our garden bowers?
Little flowers.

When departing Spring we mourn,
What is shed from Summer's horn?
Hay and corn.

What is Autumn's bounteous sign,
Mark of Providence divine?
Fruit and wine.

When old Winter, hobbling slow,
Comes, what do we gain, d'ye know?
Ice and snow.

Hay and corn, and little flowers,
Ice, snow, fruit, and wine are ours,
Given to us every year,
By Spring, Summer, Autumn, Winter,
As they each in turn appear.

Spring gives treasure, Summer pleasure,
Autumn gladdens, Winter saddens;
Spring revives, Summer thrives,
Autumn pleases, Winter freezes.

Therefore, friends, we all have reason
To extol each coming season,
Spring and Summer, Autumn, Winter.
Honor, counsel, deeds sublime,
Are the precious gifts of Time.

Boarding Houses for Young Men.

We inserted in our last number an account of the Mariner's House under the direction of the Boston Seamen's Aid Society, partly because so excellent an establishment is deserving of notice, and partly because it suggests another class of Boarding Houses that are very desirable in all large towns. A city or metropolis attracts large numbers of young men from the country. They are engaged as boys or clerks in stores—as operatives or apprentices in manufactories or at trades. Great changes for the better might be made in their boarding houses. The success that has attended the Mariner's Houses is full of encouragement as their plans are full of instruction. Let a person study these establishments, and make judicious arrangements for a similar provision for young men, and we have no question that his table would readily be filled up and his house rendered the home of happiness, intelligence, and virtue to its inmates. This is not mere theory. We have before us a letter from a valued friend and correspondent who once provided such a boarding house for his apprentices. And we are confident there are various modes by which the essential features of

his enterprise might be adopted in large and small establishments designed to accommodate some portion at least of the young men of promise and talent whom every year introduces to the city, and whose truest pleasures and highest interests can only be effectually secured by some such residences as those we have in view. We proceed to lay the letter before our readers.

NEW YORK, April 20, 1841.

DEAR SIR,—In the spring of 1826, I left the House of Refuge, and united with my brothers-in-law, in the jewelry, watch-casing, and pencil-case business. They had fourteen or sixteen apprentices, from 14 to 20 years of age, part of whom had been boarding with their parents, and part in the three families of the partners. It was our purpose to increase this number and try the experiment of making a family, which, as far as numbers would permit would be a democratic community.

After dining (which was the first meal,) I explained to the boys what our wishes were; and said that after tea we would have time to talk more on the subject. They very naturally had received the impression that their liberties, and amusements, were to be measured by a rigid scale, made by a man who had had in charge the subjects of the House of Refuge. After tea we resolved ourselves into a committee of the whole and commenced the enquiry, "how shall we spend the hours not required in the shop?" Each one was called upon to offer his opinion or wishes. All knew how the time should be spent, but none would name it, fearing their wishes would be an exposure of their better judgment. After much time spent thereon, I submitted that Monday evening amusement should be in playing at cards, dice, chess, drafts, or such other games that might be approved. This gave an earnest for the indulgence of their long and well understood games. Tuesday for the theatre, the circus, or such other exhibition as might be approved. Wednesday for singing songs, telling stories, &c. Thursday for writing and cyphering. Friday for reading and spelling. Saturday for washing and gymnasium exercises. Sunday to visit their parents and friends.

We now had enough to talk about, and as they were subjects of great importance, we felt that they should be well considered, and that every question before being adopted must be so framed as to receive if possible the unanimous vote. Should, however, the interest of some prevent them from a unity to full action and assent, we were unanimous in agreeing that in such cases, a majority should govern. This then became the first article of our constitution. We next resolved to defer the further consideration till the next evening, as it was nearly bed-time, and the question "what shall be the hour for going to bed?" was soon settled to be 10 o'clock, which was in accordance with the previous practice of most of them, and the rule was made that when in the bed room not a loud word was to be spoken, no one was to sit on another bed or do any uncourteous act, and if any one wished to go to bed before the hour he must have the approbation of the chairman. We now agreed to elect a chairman, to hold his

office one week. The hour of rising in the morning would vary with the season. It was now 10 o'clock, and we retired to the bed rooms, the oldest boy had the first choice of beds and his companion as bed-fellow; after receiving advice how to undress, how place their clothes, and how lie in bed, I took the light and bade them good night, which was my practice for the eight years I was with them. You may think I might have omitted to have mentioned "and how lie in bed." I think I can say without the fear of contradiction, that a small proportion of those who are favored with comfortable beds, know how to use them, I do say of the many boys that have been under my charge, I have not found more than one in twelve, who had bed room habits which bespoke any regard for good order, cleanliness, system, providency, or comfort. And my observation among men has satisfied me that a great neglect is almost universal. This may be thought and has often been said to be of little matter. It is true it is a little matter, but is it not attention to little things that makes up the great sum of our happiness or our miseries?

I have given you somewhat in detail the proceedings of our first meeting. It is not necessary that I should pursue this further to show how all our rules and regulations or, "constitution and by-laws," were made. We never made a law until necessity required it. We found that every law abridged our liberties. The fewer in number there were, the greater our liberty, and consequently our happiness. The inward law of right and wrong, I always found to be fully understood by the youngest boy under my charge. The only law as such for the government of the boys at the House of Refuge, was "to do as well as you know how," and this was with us the test by which all complaints for omission or commission were adjusted.

We soon found our republic complete, with an executive, legislative, and judicial department. All transgressions were tried by a jury of five, selected by the accused, with the right of appeal to the whole body. We had but few appeals, and I never had cause to regret the severity or lenity of their verdicts. It was usual for the judgment first passed upon a delinquent that he be reprimanded by the executive—afterwards, he must eat alone—bread and water—coventry, &c. &c.; when these would not answer, there were more than one instance where the executive was requested to return the boy to his parents, and in one instance their verdict was, that the executive be requested to procure the commitment of the boy to the House of Refuge, which was complied with, and the boy committed. It is hardly necessary for me to say, that I never brought any charge against a boy nor ever used the executive clemency.

It is thought by many that if children are listened to in their complaints they will not be enabled to distinguish between such as are and such as are not worthy of notice. I have seen a few instances where the right to have the accused tried, has prompted them to make charges. But the jury found no difficulty in understanding the motive of the complainant, and were ready to find a lesson

for the complainer, that he would remember as long as he belongs to the association, if not during life. The question has often been asked me, how is it possible that a collection of 25 to 30 boys, many of whom are known to have been what were called very bad and ungovernable, can be collected and kept in social and playful companionship without swearing, lying, striking or fighting? My answer is, that vice, and vicious habits never bring happiness, and that a just, and sure remedy against them, or rather a ready path to enjoyment and good order will readily occur to those who are moved with the desire that the boy may learn to do "as well as he knows how."

We had but few trials, and never but two outbreaks or attempts to put at defiance the moral government. One case was that of a boy over 19 years of age when our association was formed, and he found it to be very inconvenient to be under the necessity of remaining at his studies in the evenings, and prevented from visiting the theatre, circus, &c. without permission. When he was 20 years of age, he was put on his trial, and after the jurors had required the milder remedies, he was finally required to eat his meals in the shop, and not leave the premises without permission of the executive. In this state he remained about three months, when he begged to be restored to the body; and for some years after his time was out, he found no other society so agreeable as his shop companions.

Our daily practice was—at the breakfast table, after eating, a portion of the scriptures were read. After dinner, we either read or talked about twenty five minutes. After tea, from one half to two hours were passed in family conversation. We talked about the mechanical arts, the process of manufacturing, of each and every thing we had any knowledge of, natural philosophy, chemistry, mineralogy, &c. in short, on each and every subject, that would enable us to impart or receive information. For five evenings in a week, the boys were attended by able teachers, two hours, in reading, writing, arithmetic, geography, grammar, &c. Some took French lessons, and many attended to drawing.

Our amusements were mostly on our own premises. We had apparatus on astronomy, the magic lantern, &c. Once a year we had instead of going to the theatre, plays within our own premises, at which their relatives were invited. We had free tickets for the museum, and were constant readers of the books of the Apprentice's Library. We had also our winter sleigh rides, our ball seasons, &c.

Their sabbaths were spent regularly at Sunday school and church with their parents. We had some good singers, and it was not uncommon for our neighbors to attend at the singing of the 10 o'clock evening hymn.

My letter does not read as it was in practice. I have a satisfaction in contemplating the season that has past, for I have witnessed, and still do witness what I believe to be the fruit of my labors. Of the boys that were of the association, there are many that give full evidence of well doing, and I can name more than one, although more than six

years have passed since our business was broken up.

I am with respect,

Household Treasures.

What are they?—gold and silver?
Or what such ore can buy?
The pride of silken luxury—
Rich robes of Pyrian dye?
Guests that come thronging in
With lordly pomp and state,
Or thankless liveried serving-men
To stand about the gate?
Or are they daintiest meats
Served up on silver fine?
Or golden cups o'er brimm'd
With rich Sabrucian wine?
Or parchments setting forth
Broad lands our fathers held?
Parks for our deer, ponds for our fish,
And woods that may be felled?
Oh no! they are not these! or else
God help the poor man's need!
Then, sitting 'mid his little ones
He would be poor indeed!
They are not these—our household wealth
Belongs not to degree
It is the love within our souls—
The children at our homes!
My heart is filled with gladness
When I behold how fair,
How bright are rich men's children
With their thick and golden hair!
For I know 'mid countless treasures
Gleaned from the east and west
These luring loving human things
Are still the rich man's best!
But my heart o'erfloweth to mine eyes
And a prayer is on my tongue
When I see the poor man's children
The toiling, though the young,—
Gathering with sun-burnt hands
The dusty way-side flowers!
Alas! that pastime symboeth
Life's after, darker hours!
My heart o'erfloweth to mine eyes
When I see the poor man stand
After his daily work is done
With children by the hand:
And this he kisseth tenderly
And that sweet names doth call,
For I know he hath no treasure
Like those dear children small!
Oh children young, I bless ye!
Ye keep such love alive!
And the home can ne'er be desolate
Where love has room to thrive;
Oh precious household treasures
Life's sweetest, holiest claim—
The Saviour blest ye while on earth—
I bless ye in his name!

He that is good, will infallibly become better, and he that is bad, will as certainly become worse; for vice, virtue, and time, are three things that never stand still.—*Lacon.*

Public Gardens.

We quoted freely in our last Number, from the account of the opening of the Derby Arboretum, because we hold that the generous bequest of Mr Strutt is worthy of consideration and imitation in this country. We hope that our own men of fortune may be encouraged and induced by that happy example to go and do likewise. Let them not forego the pleasure of witnessing with their own eyes, the enjoyment and advantages resulting from their bounty. Especial thanks are due to the mu-

nificent founders of the Derby Arboretum for the light in which he has placed the obvious but neglected superiority of the mode of evincing our generosity and good will.

Another feature in the formation of his Arboretum is the private source from which it originated. This we cannot but believe was much better than to have had the means furnished from the public purse or under the public direction. Certainly in this country the parks, pleasure grounds and gardens for the people must originate with private philanthropists. To what charges of folly and extravagance would not a man among us expose himself who should urge upon the municipal corporations, the state legislatures, or the general government the duty of supplying the citizens with these means of physical, intellectual, and natural well-being? It is better not to raise the storm. It is better to depend upon ourselves, and give our own money or induce our friends to give theirs for the objects in question.

It is well known to our readers that something of this kind has been commenced in Boston. A number of gentlemen have associated for the purpose of converting several acres of waste land adjoining the Common into a Public Garden. Let them go on and render their undertaking worthy of its name. Twenty-five thousand dollars (one half of Mr Strutt's donation) would soon make their garden a public ornament and blessing of the highest character. Tastes may differ. For our part, we should desire to see their work assume the character that Mr Loudon decided to give to the grounds at Derby. We quote his words in relation to it.

"It appeared that a general botanic garden would be too expensive, both to create and to keep up; that a mere composition of trees and shrubs with turf, in the manner of a common pleasure-ground, would become insipid after being seen two or three times; and, in short, that the most suitable kind of public garden, for all the circumstances included in the above data, was an arboretum, or collection of trees and shrubs, foreign and indigenous, which would endure the open air in the climate of Derby, with the names placed to each. Such a collection will have all the ordinary beauties of a pleasure-ground viewed as a whole; and yet, from no tree or shrub occurring twice in the whole collection, and from the name of every tree and shrub being placed against it, an inducement is held out for those who walk in the garden to take an interest in the name and history of each species, its uses in this country or in other countries, its appearance at different seasons of the year, and the various associations connected with it.

A similar interest might, no doubt, have been created by a collection of herbaceous plants; but this collection, to be effective in such a space of ground, must have amounted to at least 5000 species; and to form such a collection, and keep it up, would have been much more expensive than forming the most complete collection of trees and shrubs than can at present be made in Britain. It is further to be observed respecting a collection of herbaceous plants, that it would have presented no

beauty or interest whatever during the winter season; whereas, among trees and shrubs, there are all the evergreen kinds, which are more beautiful in winter than in summer; while the deciduous kinds, at that season, show an endless variety in the ramification of their branches and spray, the color of their bark, and the color and form of their buds. Add also, that trees and shrubs, and especially evergreens, give shelter and encouragement to singing birds, to which herbaceous plants offer little or no shelter or food.

There are yet other arguments in favor of trees and shrubs for a garden of recreation, which are worth notice. Herbaceous plants are low, small, and to have any effect must be numerous; while, to acquire their names, and look into their beauties, persons walking in the garden must stand still, and stoop down, which, when repeated several times, would soon, instead of a recreation, become very fatiguing. Now trees and shrubs are large objects, and there is scarcely one of them the beauty of which may not be seen and enjoyed by the spectator while he is walking past it, and without standing still at all. An herbaceous plant is chiefly interesting for its flowers, and the form of its foliage, in which in general there is little change of color; but, to these two sources of interest, trees and shrubs add the opening buds in spring, the color of the unexpanded foliage immediately after it has burst from the bud, the fine green tinged with some other color which the first leaves assume when they are fully expanded, and which continues more or less till the middle of June; the intensely deep green of summer, which continues till the end of July; the first changes of autumn to red or yellow, which commence in August; and the dying off of all the different shades of red, crimson, yellow, orange, brown and purple, which continues taking place till Christmas: while some deciduous trees such as the beech and hornbeam, the common oak in certain soils kept moist, and the *Quercus Tauzin* in all soils and situations, retain their leaves, after they have become brown, till the following May. There are also, deciduous trees, the color and bloom of the young shoots of the current year; the different color which the bark of these shoots in many cases assumes the year following (*Salix decipiens*, for example); and the color and texture of the older shoots, and of the branches and trunk. In addition to these sources of interest, there is a very great beauty in trees, which from the improper planting of artificial plantations, is often overlooked, or rather concealed; and that is, the ramification of the main surface roots at the point where they join the trunk. In general, trees are planted so deep that this ramification never appears above the surface, and the trunk of the tree seems fixed in the ground like a post which had been driven into it; an appearance as contrary to truth and nature, and also to the health of the tree, as the shaft of a column without a base or a capital would, if employed in a building, be to architectural taste. To prevent this monstrous and unnatural appearance from occurring in the Derby Arboretum, I have directed all the trees to be planted on little hills, the width of the base being

three times the height of the hill so that the junction of the main roots with the base of the trunk will appear above ground.

A glance at the plan will show that I have provided as great an extent of gravel walk as the space will admit of; the total length, including the walk round the flower-garden, exceeding a mile.

The point of junction of one walk with another is always noticeable in an artistical point of view, and affords an excuse for putting down sculptural or other ornamental objects at these points; we have therefore placed Mr. Strutt's pedestals and vases in positions where, if they are kept properly supplied during summer with pots of flowers (the pot being placed in the inside of the base so as not to be seen), they will form very ornamental objects; and, the names of the flowers being written conspicuously on a card, and tied on the narrow part of each vase, and the kinds of flowers changed at least once a week, they will be instructive as well as ornamental. The kinds of plants should be such as have conspicuous red or orange flowers, in order to contrast harmoniously with the masses of green foliage and grass with which they are surrounded.

All the walks are drained by semicylindrical tiles, laid on flat tiles in a line along the centre of the walk, and by cross drains from this line to the edges of the walk, communicating with gratings fixed in stone at regular distances. There is nearly a mile of drains, and there are 150 cast iron gratings. The upper coat of gravel is of a good color, brownish yellow; and as when kept in proper order by rolling, it binds very hard and smooth, the walks will be of the most dry, comfortable, durable, and agreeable description.

Certain spaces on the lawn throughout the garden are left perfectly smooth and level, on which tents may be fixed, or parties may dance, &c.

The seats have been designed and placed chiefly by Mr Strutt himself, reference being had to the following rules:—"To make choice of situations under the shades of trees already existing in the belts, or of situations where some kind of view or feature is obtained; to place some in gravelled recesses along the sides of the walks, and others on the turf; some open to the sun for winter use; but the most part looking to the east, west, or north, for summer use.

All the ground not covered by trees or shrubs I have directed to be laid down in grass to be kept closely mown; but round each tree and shrub forming the collection, I have preserved a circular space, varying from 3 ft. to 5 ft. in diameter, which (with the hill in the centre, comprising one-third of the width of the circle, and on which the plant is placed) is not sown with grass, but is always to be kept clear of weeds. The use of this circle and little hill is to prevent the grass from injuring the roots of the trees while young, and to admit of the larger roots showing themselves above the surface, where they ramify from the stem, as before mentioned. It has been found since the garden was completed that these little hills have served as an effectual preservative of the plants; because, notwithstanding the many thousands of persons that

visited the garden during the three days of ceremony of the opening, not a single plant was injured.

With respect to the annual expense of keeping up the garden, it will be evident to those who have seen it, or who understand this description, that it will chiefly consist in mowing the grass in the summer season. As the extent of grass surface to be mown will be reduced by the space occupied by the walks, and by the circles of earth on which there is no grass (on which the trees and shrubs stand, or which those in the belt cover entirely), to about six acres, one man will be sufficient to mow and sweep up this extent of lawn during the whole summer; the daily space to mow being about half an acre, and the grass mown to be distributed over the naked circles on which the trees and shrubs stand. All the other work which will require to be done in the garden during summer, such as weeding the walks, rolling them, weeding the circles on which the trees stand, picking off insects from the plants, watering the ground with lime water where worm-casts appear, wiping the seats every morning so as to remove the excrement of birds, or whatever leaves or other matters may drop from the branches of the trees over them, &c. &c., may be accomplished by a second laborer. The head gardener or curator may manage the flower garden and vases of flowers at the junction of the walks, and see that the company who walk in the garden do not injure the plants," &c.

From Tait's Magazine for December.

Change.

Change! Change! The mournful story

Of all that's gone before!

The wrecks of perished glory

Bestrewing every shore.

The shattered tower and palace,

That frown o'er every glen,

In broken language tell us

Of the fleeting power of men.

Change! Change! The Scythe is sweeping

O'er many a cottage hearth;

The sickled hand is reaping

O'er some scenes of household mirth.

The sheaf is bound where daughters

Round their mother used to spin;

And where little feet did patter

Full often out and in.

Change! Change! for all things human!

Kingdoms, states of amplest wing

Have their flight and fall in common

With the meanest mortal thing;—

With beauty, love, and passion;

With all of earthly trust;

With life's smallest wavelet, rushing,

Curling, breaking into dust!

Where arose in marbled grandeur,

The wall'd cities of the past,

The sullen winds now wander

O'er a ruin huddled waste.

Rent is the palace splendid ;
 The owl, in silence, wings
 O'er floors, where, eye-attended,
 Paced the sandalled-feet of kings.

Still change! Go thou and view
 All desolately sunk;
 The circle of the Druid,
 The cloister of the monk;
 The abbey, boled and squalled,
 With its grass-maned staggering wall.
 Ask by whom these were unhallowed—
 'Twas Change that did it all.

But Mind, the ever-living,
 From Time's each succeeding birth,
 Will receive some more of heaven,
 Will retain some less of earth.
 More of truth, and less of error:
 Less of hate and more of love;
 Till the world below shall mirror
 All the purity above.

Poor Disciples.

There is likely always to be a goodly number of those in Zion. And it is well for her that it is to be so. They are not to be lightly esteemed, though they often are. The glory and strength of Zion is often estimated by the number of the wealthy and honorable that fill her ranks. But this is a great mistake. It is often true that the strength, the vital principle of a church, all that keeps her from being plunged in the corruptions of the world, is found among the poor disciples. Their annals are short and simple. They occupy the plainest and humblest dwellings, wear coarse, and it may be tattered apparel, are obscure and secluded. Their voice is not heard, and their presence unknown amid the splendid scenes of the higher walks of life. They are poor. The busy world in its love of glare and parade overlooks them. They receive only the cold salutations of wealthy and distinguished disciples. They are regarded as low on the scale of existence, and it is difficult to go down to them.

But Zion can better spare the rich than the poor disciples. The latter have less of the world, and they love the world less. Their sphere of life lies beyond ten thousand unholy influences which wither the graces of those eminent among men. They are not swallowed up in the pleasures, nor harassed by the cares of those who ride upon the high places of the earth. Divine truth has not so many barriers to break through to reach their hearts, nor so many heavy burdens to clog its progress and impede its triumphs in the soul. Hence there is a larger amount of sincere, humble, active piety among the poor in Zion than among those rejoicing in the munificence of providence. The periods of the church's outward trials, when persecution spoiled her wealth and ruined her earthly glory, have been periods of her greatest spirituality, purity and moral power. She then leaned upon the arm of her Lord, not having any other arm. Spiritual riches were sought and gained. She had no glory and splendor of her own to attract her attention, and she fastened her eyes on that of her

Redeemer. She had nothing to fix her affections upon but God and truth, and she laid her whole strength on them. Hence her poverty was her glory. They that spoiled her, really augmented her strength, and by blotting out her worldly splendor, caused her to shine forth in the beauty of holiness, fair as the moon, clear as the sun, and terrible as an army with banners.

We must not despise the poor of the church. They are often the sinews of her strength. They are made poor, and kept poor, that the church may be rich in their stronger faith, and more abundant and fervent prayers. They are kept from having much of the world, that they may love Zion better. And they do. How many precious revivals have had their origin among the poor disciples! How many shining examples of the power of the truth have been found among them! What delightful illustrations of the great principles of the gospel! What indications have been found in their spirituality and joy in Christ that he loved them. It is not Christ-like to despise poor disciples. He must be a poor disciple that can do it; very poor, indeed; we cannot see how such an one can be a disciple at all.—*Recorder*.

Missions to the Poor.

Ranke's History of the Popes, contains the following particulars in relation to what we should style operations of the ministry at large.

"St Francois de Sales, founded several monasteries in France in the 17th century, and labored to infuse into them his own mild spirit chastened and elevated by the gospel. He warned his followers against indulging in excesses of enthusiastic feeling. We ought, he says, to walk humbly in the straight and beaten path of virtue. On this principle he enjoined the care of the sick on his nuns as their first duty. The sisters were to go out, always two together, a superior and an assistant, to visit the indigent sick in their own houses. We must pray by our works, by labors of love, was his maxim. His exertions exercised a beneficent influence in the whole of France.

The Ursuline nuns devoted themselves to the education of young girls.

Jean Baptiste Romillon established the order of the Teachers of the Christian Doctrine, which laid the foundation of elementary instruction in France.

Mary of Medicis, introduced into France the order of the Brethren of Mercy, founded by that unwearied servant of the sick, Juan de Dios (of God) a Portuguese, to whom that name was given in a moment of admiration by a Spanish bishop. They founded 30 hospitals in a short time.

Vincent de Paul, the great missionary of the common people, appeared and founded the mission, the members of which were to travel from place to place and to excite and spread the spirit of piety through the remotest corners of the land. Vincent himself was a peasant's son, humble, full of zeal and of practical good sense. The order of the Sisters of Mercy originated with him—an order in which the more delicate sex, at a time of life when all the visions of domestic happiness or worldly splendor float before their eyes, devoted themselves to

the care of the sick,—often of the abandoned without venturing to give more than a transient expression to those religious feelings which were the source and spring of all their toils. These efforts," adds Ranke, "for the improvement or the consolation of humanity are now happily become of constant recurrence in every christian land; the education of the poor, the promotion of learning, and the mitigation of human suffering, every where command attention. Never will such efforts succeed without an union of varied ability and knowledge with religious enthusiasm."

Hymn to the Night.

BY PROF. LONGFELLOW.

I heard the trailing garments of the Night
Sweep through her marbled halls!
I saw her sable skirts all fringed with light
From the celestial walls!

I felt her presence, by its spell of might,
Stoop o'er me from above,
The calm, majestic presence of the Night,
As of the one I love.

I heard the sounds of sorrow and delight,
The manifold soft chimes,
That fill the haunted chambers of the Night,
Like some old poet's rhymes.

From the cool cisterns of the midnight air
My spirit drank repose;
The fountain of perpetual peace flows there,
From those deep cistern flows.

O, holy Night! from thee I learn to bear
What man has borne before!
Thou layest thy finger on the lips of Care,
And they complain no more.

Peace! Peace! Orestes-like I breathe this prayer:
Descend with broad-winged flight,
The welcome, the thrice-prayed-for, the most fair,
The best-beloved Night!

The Fine Arts.

I do not quite agree with you, Mr Forrest, in regard to really fine pictures. If man were an animal, composed solely of his material form, and a principle, whether material or not, which was given here for the purpose of providing himself with food, and guarding against dangers or injuries, I would be very willing to confine all his efforts to those arts which might best contribute to his material comfort according to the school which is rising up in the present day, and to the acquisition of such knowledge as might lead to the same object. But I look upon man as a very different creature, my dear sir. I believe him to be possessed of an immortal part also, and I look upon his imagination as one of the finest qualities of that immortal part. It seems to me that his imagination, in that, is nearer akin to a higher state of being than even his reason itself, and that it speaks more plainly and distinctly the fact of his immortality. His reason has a full and proper sphere of action in this very

world in which we live: if there were to be no other state of being, his reason would have fulfilled its destiny here, without pointing to, or dreaming of, a hereafter. Not so his imagination, which is full of aspirations after higher things which is continually rejecting the forms that surround it, to create out of the only materials within its reach more splendid scenes, more magnificent habitations, and to point to them as the home of posterity.

I have always thought, felt and believed, that although much gratitude may be due to those who tend to cultivate our reason, to improve our arts and to provide for our material comfort, those who address themselves with noble purposes to our imagination—the poet, the painter, the sculptor or the musician, who seek to purify, to elevate, to direct that great quality of the immortal soul; to give, in fact, to fancy, the wings of the seraph, not only deserve higher thanks, but are in themselves of a higher nature, dealing with a higher power, treating with greater intelligences, and are, in short, among the princes of the human mind.

THE GENTLEMAN OF THE OLD SCHOOL.

Pestalozzi.

Pestalozzi may almost be considered as the father of popular instruction, and as the greatest benefactor to the cause that has yet appeared.

He was born in 1745, and died in 1827. The scene of his labors was Switzerland, but by his example and writings he diffused a new spirit among the schools of primary instruction all over the continent, and materially changed their character. His influence has been felt, where his name even has not been heard. His leading principle was that the mind should be governed by love rather than by fear; that the schoolmaster should become the affectionate parent instead of the dreaded tyrant; that he should mould the will rather than coerce it. He contended that whoever was incompetent to gain the affections of a child was unfit to teach even the elementary principles of religion to a child, for without love to man there could be no love to God.

The basis of his plan of instruction was not so much teaching, as first setting about to create in the mind of the child the disposition to learn, and then, instead of at once satisfying his curiosity, putting it in the way of finding out for itself what it wanted to know.

With many defects and weaknesses of character, Pestalozzi had qualities of the highest order, and his views of moral training (the most important branch of education) were so sound and just, that the time will probably come when no person will be deemed fitted for the profession of a teacher who has not by careful study made himself familiar with the life and writings of Pestalozzi.—*Westminster Review*, June, 1840.

The human mind needs, or at least delights in, the support of assent; but this sympathy is indispensable in religious opinions, which are based on the profoundest community of sentiment.—*Ranke*.

The Home of the Poor.

There is much truth as well as deep feeling, in the following paragraph, which we extract from Dickens's latest production ;

"Oh ! if those who rule the destinies of nations would but remember this,—if they would but think how hard it is for the very poor to have engendered in their hearts that love of home from which all domestic virtues spring, when they live in dense and squalid masses, where social decency is lost, or rather never found—if they would but turn aside from the wide thoroughfares and great houses, and strive to improve the wretched dwellings in byways, where only poverty may walk—many low roofs would point more truly to the sky, than the loftiest steeple that now rears proudly up from the midst of guilt, and crime, and horrible disease, to mock them by its contrary. In hollow voices from work-house, hospital, and jail, this truth is preached from day to day, and has been proclaimed for years. It is no light matter—no outcry from the working vulgar, no mere question of the people's health and comforts that may be whistled down on Wednesday nights. In love of home, the love of country has its rise ; and who are truer patriots, or the best in time of need—those who venerate the land, owning its wood, and stream, and earth, and all that they produce, or those who love their country, boasting not a foot of ground in all its wide domain ?"

The Working Classes in France.

It will not be inopportune here to cite a few facts relating to the condition of the working classes in France, for example, where manufacturing wages are, next to England, the highest paid in Europe ; and as provisions are lower than here, the comparison of course should tell in favor of cheap bread and lower wages, although not to the extent which may hereafter be exemplified in other countries, where labor is lower rated still, as well as food. We take our data from that able and interesting work of Dr Villermé, entitled *Tableau de l'état physique et morale des ouvriers employés dans les manufactures de coton, de laine et de soie*, to which we have heretofore referred on various occasions since its publication last year. The enlightened and industrious author was no paid government commissioner, dependent for place expected on the color of his report, but delegated for the end by the *Académie des Sciences morales et politiques*, a branch of that noblest literary and scientific institution in the world, the *Royal Institut* of France. He had, therefore, no private or sordid views to serve, or lead him to swerve from the truth ; and during a lengthened stay and progress through the manufacturing departments he examined with his own eyes, and mixed indifferently with masters and work-people. For the present we shall content ourselves with citing briefly certain facts bearing on the position of the cotton factory operatives of Mulhausen, a town of some fifty or sixty thousand inhabitants, and chief seat of the cotton manufacture in the Haut Rhin, where above 100,000 people are engaged in that branch of industry, which has progressed more rapidly and is

in a more flourishing state generally than elsewhere. Dr Villermé gives the average rate of wages per day, in a cotton mill at Mulhausen, at, for 1832, 1 franc 3 centimes ; 1835, 1 franc 11 centimes ; that is, in our money, from about 10 1-2d. to 11d. and a fraction of a penny a day, or say 5s. 7d. per week—the earnings of the spinners being from 2 to 3 francs per day ; piecers—that is, children—50 centimes to 1 franc. It must be observed that the best kind of work and the finer qualities of yarn only are done at Mulhausen. Now let us see the sort of food to which these poor people are condemned.

"The nourishment alone of a poor family of work-people composed of six persons—the husband, the wife, and four children—costs him 33 or 34 sous per day, as thus :

Bread,	65 centimes
Five litres of potatoes, .	35 do
One-fourth pound butter, .	20 do
One-fourth pound salt, .	7 1-2 do
One-eighth pound coffee, .	15 do
One-fourth pound syrup, .	10 do
One litre milk,	15 do

Total, 1 franc 67 1-2 centimes,"

or 16 3-4d. sterling per day. It will be seen that not one ounce of butcher's meat enters into the catalogue, nor clothing, rent, &c. The price of bread was then from 12 to 15 centimes the pound, The sort of living is thus summed up by Dr Villermé :

"For the poorest of the cotton operatives, such as those of the spinneries, weaving establishments, and certain laborers, the nourishment is composed commonly of potatoes, which are the chief ; of *soupes maigres*—that is, soup of water and herbs ; a little bad milk, bad pastry, and bread. The latter is, fortunately of good quality enough. They never eat butcher's meat nor drink wine, (*vin ordinaire*) but the day or the day after pay-day ; that is to say, *twice a month*.

"Those whose position is rather better, or who, having no charge, (no family,) earn daily from 20 to 35 sous, (10d. to 17 1-2d.) are able to add to this diet some other vegetables, with occasionally a little fresh meat.

"Those whose daily wages are about 2 francs, (1s 8d.) and who also have no charge upon them, have daily some fresh meat with their vegetables, many of them, the women especially, breakfast on coffee and milk.

"Lastly, vegetables, and principally potatoes, make at least three-fourths of the food of the greatest number. Occasionally a little bacon or pork is added."—*London paper*.

Summer.

BY LADY E. S. WORTLEY.

The festal summer comes to throw
A glory o'er the earth below ;
The world is changed—a radiant change,
Bright and exquisite and strange.
Young flowers do make the earth beneath—
The air around—sweet with their breath
Nothing doth appear the same ;—

A living robe of light and flame
 Girds the glowing heavens around;
 Ten thousand rainbows span the ground.
 In the most secluded spot
 Summer pierced and heat shot
 Through the thickest twilight woods,
 Where a depth of shadow broods
 And beneath the trees hath spread
 Fern, moss, and thyme, for fairies' tread.
 Yes, festal Summer comes to throw
 A glory bed, the earth below,
 And light o'er our deep hearts is thrown,
 A joy through our rapt souls shed down.

Exercise.

Games out of doors seem so wholesome and exhilarating, that the old grow young, and the young forget to grow old when practising them. Active habits prolong the enjoyment of boyish spirits, long after a man of mere clubs and newspapers has subsided into his fireside arm chair, as a fixture for life, and every man who wishes well to himself, should cultivate a taste for whatever energetic amusement takes him off the hearth rug. A clergyman in the Highlands lately objected so strongly to a cricket-ground being established in his parish, that the party of gentlemen who had begun the plan relinquished it. But if more innocent recreations were encouraged for all classes in Scotland, there would probably be fewer vices. It is amazing how creditably some persons get through their lives, without any exertion of any kind, by rising late, dosing in the evening, and lounging all day, actually doing nothing.

The very essence of health and usefulness is found in the activity with which we devote a due portion of time to all things that can lawfully occupy it, not allowing relaxation to interfere with business, and least of all, with religion, but making it consistent with the rest which our minds require for entering on the duties of both.—*Miss Sinclair.*

Poverty and Pauperism.

It is of the utmost importance accurately to distinguish between poverty and pauperism; for by confounding them, poverty is dishonored, and pauperism is countenanced. Supply poverty with the means and it vanishes, but pauperism is the more confirmed. Poverty is a sound empty vessel, but pauperism is not only empty but cracked. Poverty is a natural appetite merely wanting food; pauperism a ravenous disease which no food can satisfy. Poverty strives to cure itself, pauperism to contaminate others. Poverty often stimulates to exertion, pauperism always paralyses. Poverty is sincere, pauperism is an arch-hypocrite. Poverty has naturally a proud spirit, pauperism a base one, now cringing, now insolent. Poverty is silent and retiring, pauperism is clamorous and importunate; the one is grateful, the other the reverse. There is much that is lovely in poverty, but pauperism is altogether hateful. It is delightful to relieve the one; irksome to be taxed for the other. Poverty has the blessing of heaven, as well as those that relieve it; pauperism on the contrary, has nothing

in common but is the reverse of the Christian virtues. The injunctions of the gospel are in favor of poverty, but wholly in opposition to the spirit of pauperism, and the merit of those individuals who thoughtlessly succor it, may be estimated accordingly.—*Walker, in Farmer's Magazine.*

The Inch Auger

A few years since a man from the region of Kennebec, with an interesting wife, two lovely daughters, and a promising son, moved "down east," purchased as piece of wild land, selected a spot, erected a log cabin, with a stone chimney and a wooden mantle-tree, and was soon in a good way to live, surrounded by every thing necessary to make him comfortable and happy. He had lived there several years, when the first movement was made in the temperance cause. Like many other good steady men, he refused to have any thing to do with their movements. He would have folks know that a Kennebecer could take care of himself—he would sign no pledge. Not long after he was invited with others to the rising of a barn. At regular, and rather short intervals the pail of toddy was passed around, and he sipped with the rest till at length he discerned that he had sipped too much. He was a little over the bay, and on returning home he could not navigate quite so well as he wanted to do. But though his potations had made sad work with his physical system, his mind was not so affected but that he perfectly understood his situation, nor were his moral sensibilities so perverted but that he felt heartily ashamed of himself.

His reflections were not of the most agreeable character as he approached his dwelling; nor were they essentially improved as he entered and noticed the saddened countenances of his wife and daughters, whose gushing tears soon told him how bitterly painful to the soul it was to have a husband and a father come home drunk. He sat down and mused awhile in silence. At length he roused himself from his stupor, and with a determined tone demanded—"Where's my inch auger?" So strange a question in these circumstances only added to the sorrow of the afflicted family, and they thought it best to let it pass in silence. The question was soon repeated in a still more determined tone—"where is my inch auger?" "What in the world do you want with your inch auger?" inquired his wife mildly. "I want it," was the reply. The inch auger was produced. He took it, and commenced boring with all the energy of which he was capable in his wooden mantle-tree. The work was soon completed, and the chips were seen dropping from the further side into the fire. "There, wife," said he, "I'll drink no more rum till that hole grows up."

There was his pledge—and having it before his eyes as he arose in the morning, and every time he entered his dwelling through the day, it doubtless had a much stronger influence upon him than if it had been locked up in the desk of the Secretary of the Temperance Society; and to this

beloved family the inch auger hole in the mantle-tree was undoubtedly the most valuable ornament that could possibly have been devised.—*Christian Watchman*.

"Those only," said Napoleon, "who wish to deceive the people, and govern to their own advantage, can wish to retain them in a state of ignorance, —the more they are enlightened, the more men will there be, convinced of the necessity of laws, and of the policy of defending them; and the more will society be settled, happy, and prosperous.

"If knowledge should ever happen to become hurtful to the multitude, it must be under a government hostile to the interests of the people, one that drives the people into a fixed position, or reduces the lower classes to the extreme of misery. In such a state a spirit of resistance will be engendered and a tendency to criminality."

Intelligence.

FOREIGN.

The following item from the will of B. Beaumont, Esq. of Westminster, was recently proved in the Prerogative Court of the Archbishop of Canterbury, by the executors. The personal property of the deceased amounted to £60,000, which he principally bequeathed to his children, but having in his lifetime commenced a philosophical institution, by a codicil to his will dated May 28, 1840, he directs the magnificent sum of £13,000 to be invested in the hands of Robert Fellowes, L. L. D., J. Elliotson, M. D., F. R. S., George C. Hennell, Esq. A. Henderson, M. D., Henry Churchill, and H. B. Kerr, which said legacy is bequeathed, for the following purposes:

"To establish a philosophical institution, in Beaumont square, for the mental and moral improvement of the inhabitants of the said square and the surrounding neighborhood, in their intervals of business, and freed from the baneful excitement of intoxicating liquors, as also the general cultivation of the general principles of practical theology, and the wisdom of God, leaving to the different churches and sects the cultivation and pursuit of their peculiar tenets, and also for the purpose of affording them intellectual improvement, and rational recreation and amusement."

INTERESTING TO THE CHRISTIAN PUBLIC.—It will interest the Christian public to know that information has lately been received by this Government, that Dr Bunsen, the Prussian Minister to the Swiss Confederation, transmitted, some time since, a memoir to his sovereign upon the condition of the Christian populations in Syria, urging the necessity of embracing the favorable occasion (presented by the concert of the European powers, including France, in the settlement of the Turco-Egyptian question) of granting them effectual and permanent protection on the part of great Christian powers against Mahomedan oppression; and that the King was so forcibly struck by the views presented in this paper, that he caused a circular note to be transmitted to the other four powers, inviting them to concert with Prussia the means of accomplishing

this benevolent purpose. It is stated that Dr Bunsen has been charged with a special mission to the Court of London on this subject; and we noticed, some time ago, as probably growing out of this, a declaration by Lord Melbourne, in the House of Lords, that the Government of England had under its consideration the propriety of adopting measures for the protection of the Syrian Christians. It was further said, on that occasion, that the forms of worship in use among the Syrian Christians much resemble those of the Church of England.—*National Intelligencer*.

DOMESTIC.

The following resolution presented in Congress, by Mr Winthrop, of Boston, has been laid upon the table for the present. We trust, however, that the day is not distant when committees of the character herein proposed will be appointed upon all the subjects of importance that call for the general and state legislatures. England has long pursued this policy. And the reports of her committees upon the Poor Laws, the Police, the state of Ireland, &c. are of the highest value. The progress of legislation is towards a similar course in our own country, we are happy to observe. We doubt not that it will eventually attain the desired point, not till then will our enactments be precise and complete.

Resolved, That a committee of nine members, not more than one of whom shall be from any one State, be appointed by the Chair, to sit during the recess, for the purpose of taking evidence at the principal ports of entry and elsewhere, as to the operation of the existing system and rates of duties on imports upon the manufacturing, agricultural, and commercial interests of the country, and of procuring, generally, such information as may be useful to Congress in any revision of the revenue laws which may be attempted at the next session.

COMFORTABLE FORECASTLES.—The Newburyport Herald says—"Nearly all the large and splendid ships which have been launched since the Tagliioni, which was so severely animadverted upon, have been provided with comfortable forecastles. The new ship John G. Coster, 700 tons, launched at New York, last week, and intended for the cotton trade, has a most spacious and comfortable forecastle, and the owners have also placed in it a complete set of Harper's Family Library, comprising one hundred and thirty volumes. Such ships will also secure good crews. Passengers will consequently prefer to embark in them, and underwriters will take them at a lower premium."

PRICES OF WORK, IN BOSTON.

CUSTOM WORK.

Making cloth body-coats	-	-	-	\$3 50
" thin "	-	-	-	1 00
" cloth pants	-	-	-	88 cents to \$1
" thin "	-	-	-	75 cents
" vests	-	-	-	75 cents to \$1

SLOP WORK.

Making cloth pants,	-	-	-	40 to 50 cts
" thin pants	-	-	-	12 1-2 cts
" calico shirts	-	-	-	16 3-4 cts
" cotton "	-	-	-	8 cts
" flannel "	-	-	-	8 to 10 cts

Eight and ten cents are often paid for making trousers with two pockets. Much of the work is slightly done. But many women say, *they cannot put in poor work.*

Office of the Society for the Prevention of Pauperism,

Under the Savings Bank, Tremont St.

The public are respectfully informed that Domestic of every description may be obtained without expense, by calling at the above office. Small girls for Nursery and Parlor work, are daily applying for situations. The names of a number of women, residing in different parts of the city, are on the books, who would take in washing, or go out by the day, to wash and iron, or clean house, &c. Many of these are poor widows with children, and it would be a deed of charity to employ them.

Persons wishing for Lads in families, offices, or stores,—for apprentices, or on farms in the country, may here be accommodated. Men may likewise be obtained for day-labor, working in families, driving carriages, farming, gardening and various other kinds of employment.

Office open from 9 to 1 every week-day.

Publications of the Warren Street Chapel.

The subscribers have for sale the following works, published for the benefit of the WARREN STREET CHAPEL.

The MEMOIR of JAMES JACKSON, JR.

The GAME OF LIFE; a Sketch by Moritz Retzsch.

The MEMOIR of NATHANIEL BOWDITCH; prepared for the Young.

Of this last, the Salem Gazette says:—"We most cordially recommend this beautiful memoir of one of the truest and best of men to all who delight to contemplate human virtue, and to promote it in the world. Written in a style of charming simplicity, so appropriate to the pure character and the active and genuine virtues exhibited, and published in a very handsome and attractive form, this excellent work cannot fail to be generally sought and read, especially in this community, where Dr Bowditch was so truly loved and respected, and where his talents and virtues are so justly appreciated. It is a beautiful little volume for a New Year's gift, whether to the young or those of maturer age, for the admirable portrait it presents will never cease to be delightful and precious to every one who aspires to moral and intellectual improvement. It is rare, indeed, that a work of such intrinsic and permanent value is given to the world."

Also—"The LAW OF CHRIST;" a Sermon to Children. By Rev. Thomas B. Fox, of Newburyport. Price one dollar per hundred.

WILLIAM CROSBY & CO.

118 Washington Street.

Just published, the Memoir of Dr TUCKERMAN, by W. E. Channing, D. D.

The Monthly Miscellany of Religion and Letters,

EDITED BY REV. EZRA S. GANNETT,

Is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at \$3 per annum.

Each number contains numerous Original Articles—a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—

Rev. H. Ware, jr., D. D.	Rev. Dr Dewey,
Rev. Dr Parkman,	Rev. C. Stetson,
Rev. A. P. Peabody,	Rev. C. Palfrey,
Rev. E. B. Hall,	Rev. G. E. Ellis,
Rev. John Pierpont,	Rev. W. H. Furness,
Miss Lee, author of 'Three Experiments of Living,'	
Miss Park, author of 'Miriam,'	
Rev. R. C. Waterston,	Rev. T. B. Fox,
Rev. S. Osgood,	Rev. C. Robbins,

and many others. Every endeavor is made to render the work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

¶ The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established nearly two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington Street, Boston.

WANTED—Men to solicit subscribers to the above work.

WILLIAM CROSBY & CO.,

PUBLISHERS, BOOKSELLERS AND STATIONERS,

No. 118 Washington Street...Boston,

Keep constantly for sale, a large assortment of School, Theological, Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationery of all kinds, Drawing materials, and all the articles usually found at such an establishment. Connected with the above is the

Boston Circulating Library,

containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published.

W. C. & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday schools and Juvenile Libraries. Also, all the different Text Books and Catechisms used in Sunday Schools. Particular attention paid to furnishing Sunday School Libraries.

Orders from Clergymen or others, for Theological, Juvenile, or Miscellaneous Books, will be punctually attended to.

THE JOURNAL

OF

THE MINISTRY AT LARGE.

NUMBERS 11 & 12.

CONTENTS.

	Page.		Page.
Birmingham Unitarian Domestic Mission Society,	161	Immortality,	175
Death of the Flowers,	164	Intelligence,	176
London Unitarian Sunday School Association,	165	A Sermon. Little things—Great things,	177
The Happy,	167	Forget me not,	181
Mendi Africans,	168	Isles of Shoals,	181
Mr. Martineau's Address at the Funeral of Joseph Blainco White,	169	To the departed one,	183
Infant Schools,	170	The Silver Tankard,	184
Prevention better than Cure,	171	"Children come to Prayer,"	186
The Penny Press,	172	Temperance at Washington,	187
Hymn,	172	Memoir of Montyon,	187
A good Proposition,	173	Truth and Error,	189
The Stars of Night,	173	Distress in England,	189
The true Honor of Man,	174	The Dwellings of the Poor in England,	191
Marks of a good Sabbath School Teacher,	174	Vermont State Prison,	191
Moral condition of the Manufacturing Districts of Scotland,	175	Report of the Massachusetts Charitable Eye and Ear Infirmary,	192
		To our Friends.	192

TERMS.—The "Journal of the Ministry at Large" is published, by WILLIAM CROSBY & Co., on the 15th of each month, in 16 octavo pages and double columns, at One Dollar a year, payable in advance. C. F. BARNARD, Editor.

BOSTON:
WILLIAM CROSBY AND COMPANY,
118 WASHINGTON STREET.

JOURNAL OF THE MINISTRY AT LARGE.

VOLUME I.

BOSTON, DECEMBER 15, 1841.

NUMBER 11.

Birmingham Unitarian Domestic Mission Society.

The Unitarian Congregations in Birmingham, England, have lately formed a Domestic Mission Society. We have just been favored with their first Annual Report, the Missionary's Address, the Proceedings of the General Meeting, held January 24, 1841, and the Rules, &c. of the Society.

The objects of the Society are the diffusion of religious knowledge among the poor, and the general amelioration of their condition; and its means, the employment of a Missionary to visit them at their homes, the assembling of them together for the purpose of public worship, the instruction of the rising generation through the medium of Sunday Schools, and the distribution of the Holy Scriptures, books, and tracts.

Annual subscriptions are received. A separate fund is established, called the "Relief Fund," under the direction of the Committee, who have the power to appropriate to such fund any surplus that may arise from the general subscriptions and donations, or any portion of such surplus, as they may think fit.

The first Annual Report of the Committee states that the Society has continued throughout the past year, steadily to advance in public favor and practical utility.

It will be in the remembrance of most present, that in February last, the Rev. R. K. Philp, Missionary to the poor in the City of London, was invited to preach a sermon in aid of the fund for establishing a "Domestic Mission, connected with the different congregations in this town, professing the principles of Unitarian Christianity;" and that a general meeting of the friends of the proposed society was held on Monday evening, February 17th, when the following resolution was unanimously passed:—"That in order to further the proposed object, viz., the intellectual, moral, and spiritual improvement of the poor, and the general amelioration of their condition, we now form ourselves into an Association, to be called the Birmingham Unitarian Domestic Mission Society."

The Rev. R. K. Philp, during his visit to Birmingham, offered many valuable suggestions, the fruit of his experience as Missionary to the poor in the Metropolis; and upon the principles then laid down has this Society been established.

In pursuance of the recommendation contained in the Report presented at the above meeting, your Committee, on their appointment, proceeded to the election of a Missionary; and, after a careful examination of the claims and testimonials of the several candidates, it was unanimously resolved, that the Rev. Thomas Bowring should be elected to the office. Mr. Bowring, having acceded to the offer of the Committee, delivered an impressive discourse

before the friends of the Society, in the Mission Chapel, in Thorp-street, on the evening of the 1st of April, when a collection was made in aid of the funds of the Institution. After having circulated an excellent Address, your Missionary immediately commenced his visits among the poor inhabitants of the district surrounding the Chapel, as marked out by the Committee, and in general met with a most respectful and encouraging reception. He has since continued to labor in the work of Christian benevolence and human improvement, with untiring zeal and increasing usefulness.

Your Committee have further the gratification of reporting, that immediately on the Missionary's commencing his labors, the Chapel was opened for divine service on Sunday evenings. The attendance, at first, being small, but continuing to increase, the Chapel now is generally well filled with attentive and apparently deeply interested hearers.

Your Committee would here pause, to reflect on the probable results of thus gathering together, within the house of prayer and praise, that scattered and hitherto neglected portion of our brethren who were wandering as sheep without a shepherd; of placing them within the influence of Christian hopes and Christian privileges; and of bringing them where they may listen to the friendly voice of reproof, of warning, of comfort, and of consolation; where the great principle of human responsibility and the great duty of human improvement may be impressed on their minds; where the soothing sound of Christian sympathy may speak peace to their troubled spirits; and where they may feel that, though poor, they are not despised—though destitute, they are not forsaken. In reflecting on these things, your Committee cannot but feel that the moral influence of these services must be powerful for good and useful purposes; and that, conducted as they are, in the true spirit of Christian devotion and benevolence, ultimate and extensive benefit must result to those for whose improvement they are especially intended. Nor is their hope of good in any degree diminished, when they consider the present *general* condition of the Sunday Schools, notwithstanding the great deficiency of teachers; which, it is feared, will be still more sensibly felt as the schools continue to increase, unless some means can be devised by which assistance may be procured. Your Committee, however, gratefully acknowledge occasional help from the teachers belonging to the Old Meeting Sunday Schools. The number of Boys in the School already amounts to 98; the number of Girls, 75; total, 173. Many of these children would most probably, but for the visits and entreaties of the Missionary, have attended no place of worship or instruction, but have wasted the Sabbath in idle

wanderings, or in contracting evil and debasing habits, thus laying the foundation of future destitution and misery. The children are regularly addressed every Sunday morning, by their indefatigable pastor, on some simple and interesting point of duty; and, under the excellent management of the superintendents, the Schools promise to become a most important part of the Institution, inasmuch as it is easier to form good habits than to reform bad ones.

Your Committee have to acknowledge the kindness of the Rev. Hugh Hutton, in conducting a most efficient and appropriate service in aid of the Sunday School Fund, in September last, when the Chapel in Thorp-street was crowded. They also feel much indebted to him for a very impressive and appropriate discourse delivered on the last evening of the year, to a numerous and very attentive congregation, composed principally of the usual attendants at the Chapel.

In the month of September Mr. Bowring commenced a religious service in the Mission Chapel on Wednesday evenings; his addresses principally consisting of a course of lectures on Natural Theology, highly calculated to impress the minds of his hearers, not only with the primary truth of the existence of an All-wise and Omnipotent Designer, but also with the consolatory doctrine of his over-ruling Providence. He has also a class of adults in the vestry of the Chapel on Monday evenings, for the purpose of instruction by free and unfettered conversation.

Your Committee are indebted to the Rev. R. K. Philp for his kindness in procuring a grant of tracts from the Christian Tract Society, and for his care and attention in selecting the same. They are also indebted to the Birmingham Unitarian Tract Society for a similar grant. These silent advocates of practical religion are much sought after by the people, and cannot fail to prove valuable auxiliaries in the work of improvement. Your Committee have great satisfaction in being able to report thus favorably, from their own observation, of the general working of the Society; and to illustrate its more peculiar operations, they beg to lay before the meeting the following extracts from the monthly reports of the Missionary:—

MAY.—“At the close of the fifth week of my missionary labors it may be desirable to give a brief abstract of what has been done during that period. I have made rather more than 350 visits, and have found more poverty, and of a more distressing kind, than I at first anticipated. To relieve it in any, save the slightest degree, with our present means, is quite impracticable; but if we cannot do all we would, that is no good reason for attempting nothing. If the load of human misery has been, by means of this mission, at all lightened, blessed indeed is it. I do not desire to be considered an almoner, but we cannot withhold the little relief we have to bestow; would that more could be done in this way! I have given away some tickets for bread, rice, &c., for which great thankfulness has been expressed. It is heart-rending to witness misery, and yet have so little power to relieve it; but it is pleasing to witness, as I

frequently have done, contentment and resignation in the midst of privation,—piety and an humble acquiescence in the Divine will under great poverty,—and the consolations of our common Christianity present in the midst of affliction. The poor are great helpers of each other; poverty does not check the generous impulses of the heart, but often more effectually calls them into action. I have seen fatherless children taken in and provided for, by those who have little for themselves; and I can scarcely conceive of brighter tokens of Christian benevolence, than I have met with in my visits to the homes of the poor. Hitherto my work, though arduous and up-hill, has been pleasant, and in some instances delightful; and although my days, my hopes, and my feelings, have been much chequered, I ought not to repine that sometimes I have returned home with fatigue of body and depression of spirits, for I also have my bright hours, and have at these times felt, humble as have been my exertions, they have not been in vain. The attendance in the Chapel has increased since the opening; the Schools increase fast, but teachers come in slowly.”

JUNE.—“The reiterated complaint of want of employment is truly distressing, and the melancholy consequences are visible in the cheerless abodes of the poor; furniture and clothes gradually consigned to the pawnbrokers’ shops;—these things often deaden the energies, and lead to neglect, recklessness and despair, and too often prevent access to the heart. I saw, a few days since, a poor child ‘dying by inches,’ from want of proper nourishment, and lying in an old deal box. An evening or two since, I called at a house having scarcely an article of furniture, no fuel, nor bread; the poor woman with her children, pale and emaciated; the man had been out of work for several months; want was here like an armed man, and would that I could say that this is a solitary case!”

JULY.—“My labors increase daily, and my work literally grows on my hands; and unless my heart greatly deceives me, I feel, notwithstanding the difficulties and sometimes the discouragements of my office, an increasing desire to go on,—to spare not myself, so that good may be effected by my exertions. I have now called on nearly four hundred families; many of these calls give me real pleasure, as in many instances I discover a stronger desire to see me at each repeated visit; although this feeling chiefly manifests itself among the sick, the aged, and the very miserable, *it is by no means confined to them*. I have not received a rude answer, and scarcely a cold reception, during the last four weeks, and very rarely before; and considering that I have called on persons of different classes and dispositions, and without the slightest previous knowledge of each other, this I think speaks well for the poorer inhabitants of Birmingham,—indeed for the age, and for human nature. The poor, generally speaking, properly appreciate kind treatment and a regard for their feelings; and I am persuaded that if the wealthier classes would mix more with them—not with the haughty parade of condescension, but in the feeling manifested by the words of Peter to Cornelius, ‘Stand up, for I

also am a man,'—great mutual good would be the result, and much of that sullen feeling of distrust, displayed by the laboring classes against their employers, would cease. It is astonishing the good done by a few words of cordial sympathy on the minds of the most destitute and miserable.*

JULY 13th.—I saw a poor creature, Elizabeth —, lately residing in — Court, Bristol Street, a married woman with two children,—her husband travelling in search of employment;—the poor woman is in a most deplorable state, having this morning been turned out of her house for arrears of rent, and having no means of procuring another lodging. I saw and relieved her some time ago, and she has since told me, that but for the first loaf of bread I gave her, her children and herself must have perished of hunger.**

AUGUST.—“Saw an elderly man in Edgbaston Street, very poor and ignorant, who was once in prosperous circumstances, but has sadly misused his opportunities; his heart seems now touched. The conduct of his daughter, a well-informed and very decent person, denying herself that she may support her father and three orphan nieces, is beyond all praise. My subsequent visits to this house have confirmed my original favorable impression. The females seem highly gratified at my calls, and the old man gradually opens and softens. I have dealt with him I trust faithfully, and with a desire to cheer and console, as well as to awaken. Talking with him one day on the parable of the prodigal son, I was indeed astonished to find that he had never heard of it! true, he cannot read; but who in this land of churches and bibles, ought to be ignorant of this most touching of all stories? I read the whole 15th chapter of Luke to him, which deeply affected him. This is an interesting family, very poor; but I hear from them no complaints.”

SEPTEMBER.—“Never, perhaps, was the hand of liberal, yet judicious and discriminating charity, needed more than at this time; for never was distress—nay, appalling destitution—more prevalent than now. A cabinet-maker, on whom I have called, is forced to break stones; earning, in one week, only two shillings, for the support of himself, his wife, and five children. The family, one day last week (as I was assured by a neighbor), had not tasted food until a late hour in the afternoon.

“But in the midst of much to depress the mind, gratifying and very beautiful instances of the way in which the poor feel for, help, and comfort each other, continually present themselves. A poor family in Inge-street are, from the scarcity of employment, often in a half-famishing state. One of the neighbors, who goes out to work, frequently brings home the broken victuals given to her, and bestows them on this family, affording the poor

children many a comfortable meal. Many such cases of unpretending benevolence come under my notice. These things should teach us to ‘honor all men;’ and it is no mean proof of the utility of Domestic Missions, that, bringing to light, as they do, good deeds such as these, they increase our reverence for human nature, and furnish motives for greater energy and perseverance.

“I am greatly in want of fresh supplies of cast-off-clothes. If our friends could witness the fervent gratitude expressed for these things, I am sure they would contribute freely to my stock.”

OCTOBER.—“Many in the neighborhood of our lowly house of prayer, who for years perhaps had never seen the inside of a place of public worship, have become frequent attendants on the evening services at Thorp-street. Others have been induced, partly, I have every reason to believe, through my persuasion, to attend other places, as their consciences and feelings prompted; for I invariably act on the resolution I first made, never to interfere with the faith of those on whom I call. When, therefore, I am told they attend the Church, the Roman Catholic, or Methodist Chapels, my advice has been—‘attend constantly, to hear, to understand, and to practise the duties enjoined.’

“With regard to sending children to Sunday Schools, I have been, I trust, tolerably successful. Our own School flourishes greatly; and, considering its limited means, is not, I believe, behind any other in effecting real good; while the very clean and decent appearance of the children, and their order and attention while engaged in their duties—forcibly strike every visitor. Our excellent superintendents are indefatigable; and very much of the prosperity and usefulness of the school is to be attributed to their management. I meet a very pleasing and intelligent class of the elder pupils of both sexes, in the vestry on Sunday mornings, for the purpose of instruction in general and sacred geography, in which they appear to be much interested.”

NOVEMBER.—“I must here mention an instance of what may be called the indirect benefits of the Mission. A poor woman in Thorp-street, very poor, but very industrious, and, I believe, very sincere, has a nephew lately come to lodge at her house. My visits have been principally to the poor woman’s father, who, as she says, has become an altered man; and through him, the nephew (for I have had no opportunity of speaking to him) has been prevailed on to give up his ale-drinking propensities, to become a law to himself, and to attend public worship.

DECEMBER.—“The school continues to fill rapidly. I have been much gratified at seeing at Chapel, for some weeks past, a young woman from the Horse-fair, unable to walk, and therefore brought in a little carriage. Before this, she had thought it impossible to attend any place of public worship. My calls on her parents made her desirous to attend our evening services; and she has found out, that where there is a will, a way to accomplish it may be often easily discovered.

“The present will close the series of reports for the past year, and with it I would desire to con-

*This poor woman, through the instrumentality of this Institution, and the consequent benevolent endeavors of two or three ladies, has since obtained occasional employment in several families, and has given great satisfaction by her industry and attention to her work, and is now, it is hoped, in a fair way of providing for herself and family until the return of her husband. Thus has this poor creature been rescued from the lowest depth of misery and despair, and raised to a state of comparative comfort.

gratulate the Committee that, under the Divine blessing, our labors have been, on the whole, so effective and so evidently crowned with success. The preceding nine months have been attended with much anxiety ; but the recollection is pleasant, and calls for fervent gratitude to the Supreme Disposer of events. From the commencement of my labors in April, to the present time, I have made above four thousand calls, and have visited upwards of four hundred families, many of them frequently.

JANUARY 1, 1841.—“ During the last month I have witnessed much distress, and of the worst kind. The weather has been more than commonly severe, and many families are suffering fearful privations : want of fuel by day, and want of bedding by night, are evils which numbers are called on to endure. The extreme cold has caused a diminution in the attendance at Chapel. Many of my poor people are aged, and cannot face the cold ; and most of them are thinly clad, and feel keenly the cutting blast.”

Before concluding their Report, your Committee would earnestly call the attention of the friends of the Mission to the state of the Chapel in Thorp-street, proved so valuable an auxiliary to the labors of the Missionary : and also to the nature of the tenure on which that Chapel is held by this Society. Five years ago a sub-lease of the property, consisting of a Chapel and Dwelling-house, was purchased by the Midland Unitarian Association, which, on the formation of this Society, passed into its possession. That lease expires at Lady-day, 1842, little more than twelve months from this time, when, unless prompt measures be taken, the Society will be without a suitable place for conducting public worship.

In conclusion, your Committee, on contemplating the present state and future prospects of the Society, feel that, while in the measure of success which has attended its operations during the brief space of nine months, there is much reason for congratulation, there is yet, in a pecuniary point of view, much cause for the increased exertions of the friends of the Society. Your Committee therefore confidently trust, that its operations will not be retarded, its usefulness impaired, and its benevolent designs frustrated, for lack of more ample funds. And they venture to hope that, considering the strong claims of our poorer brethren upon our sympathy and support, we shall, as faithful stewards of the bounties of Providence, and of the talents committed to our care, ever manifest a Christian regard for the temporal and spiritual welfare of that portion of our brethren, who, through the force of adverse circumstances, are kept in the bonds of poverty, ignorance, and depravity ; and that we shall cordially unite in this work of charity, and labor of love ; and, according to our several means and opportunities, aid in the melioration of human misery, the extension of human enlightenment, and the progress of human improvement ; cheered and encouraged by the words of him who went about doing good, “ Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Animated with these views and feelings, while noting the progress of this work, begun and continued in Him “ through whom are all things ;” and rejoicing in the marked success which has hitherto attended the operations of this Institution, your Committee would indulge the confident expectation of its increasing efficiency and extending usefulness, under the Blessing of the Father of Mercies, being not unmindful of the solemn truth, that “ though Paul may plant, and Apollos water, it is God who giveth the increase.”

We shall be happy in our next number to give the Rev. Thomas Bowring’s Address to the Friends of the Society.

Death of the Flowers.

BY BRYANT.

The melancholy days are come,
The saddest of the year,
Of wailing winds, and naked woods,
And meadows brown and sere,
Heap’d in the hollows of the grove,
The wither’d leaves lie dead ;
They rustle to the eddying gust,
And to the rabbit’s tread ;
The robin and the wren are flown,
And from the shrub the jay,
And from the wood-top calls the crow,
Through all the gloomy day.

Where are the flowers, the fair young flowers,
That lately sprung and stood
In brighter light and softer airs,
A buteous sisterhood ?
Alas ! they all are in their graves,
The gentle race of flowers,
And lying in their lowly bed,
With the fair and good of ours,
The rain is fallen where they lie,
But cold November rain
Calls not, from out the gloomy earth,
The lovely ones again.

The wild flower and the violet,
They perished long ago,
And the wild rose and the orchis died
Amid the summer glow :
But on the hill the golden-rod,
And the aster in the wood,
And the yellow sun-flower by the brook
In Autumn beauty stood,
Till fell the frost from the clear, cold heaven,
As falls the plague on men,
And the brightness of their smile was gone,
From upland, glade and glen.

And now, when comes the calm, mild day,
As still such days will come,
To call the squirrel and the bee
From out their winter home,
When the sound of dropping nuts is heard,
Though all the ties are still,
And twinkle in the smoky light
The waters of the rill.
The south wind searches for the flowers
Whose fragrance late he bore,
And sighs to find them in the wood
And by the stream no more.

And then I think of one who in
 Her youthful beauty died,
 The fair, meek blossom that grew up
 And faded by my side :
 In the cold moist earth we laid her,
 When the forest cast the leaf,
 And we wept that one so lovely,
 Should have a life so brief ;
 Yet not unmeet it was, that one,
 Like that young friend of ours,
 So gentle and so beautiful,
 Should perish with the flowers.

London Unitarian Sunday School Association.

We have also been lately favored with the Seventh Report of the Unitarian Sunday School Association, of London, and proceed to give a few extracts. The Society embraces a large number of schools in various parts of England. We regret that our limits oblige us to present merely a brief abstract of their Report :—

It is a subject of congratulation that the proceedings and usefulness of the Association have extended and are extending.

From the great number of Reports received this year, your Committee make the following extracts.

*Carter Lane**.—“ In compliance with the request contained in the last Report of the Sunday School Association, the Teachers of the Carter Lane Chapel Sunday School, have directed their attention, in their present Report, to the principles on which they consider that Sunday School education should be conducted.

“ In stating their conviction, that no inconsiderable portion of the short time allotted to the instruction of the children of the poor on the Sabbath should be devoted to affording them information on secular subjects, they feel aware that they are expressing an opinion at variance with that usually entertained, even among Unitarians, and that it therefore becomes their duty to enter shortly into their reasons for holding that opinion.

“ The teachers conceive that the aim of all instructors should be to qualify, as far as possible, those whom they instruct for the situation in life in which it is probable they will be placed, and to call into exercise those faculties which will most conduce to their happiness and well-being. With respect to the poor, it is well ascertained that a great portion of their misery proceeds from the want of cultivation of their reasoning and imaginative faculties, which causes them to live on from youth to age without deriving any benefit from experience, because they do not know how to apply the lessons which they might learn from the conduct of others, and from the events which pass around them, to their individual cases. They have never been taught to think ; they act, therefore, merely from instinct, looking only to the means by

which they may best enjoy the present moment, and thoughtless of the future.

“ The witnesses who were examined before the Poor Law Commissioners, on the subject of the education of the people, draw contrasts between Foreign, Irish, Scotch and English mechanics, very disparaging to the last, not only on account of their proneness to drink, but because they are so little accustomed to use their intellectual and imaginative faculties. It is stated by these witnesses that an English workman will excel in the one particular occupation to which he has been trained, but that he will be entirely ignorant of every other branch of manufacture, although intimately connected with his own ; while the inhabitants of other countries are both much better informed, and adapt themselves more readily to any new employment which may be offered to them.

“ The teachers of the Carter Lane Chapel Sunday School therefore conceive that it is the duty of all who interest themselves in the education of their poor fellow-countrymen to endeavor to raise them to an equality with the natives of other countries ; and they conceive that the most effectual mode of doing this is to instruct them on various subjects likely to be useful to them, and not to confine their attention, during the short period allotted to their improvement, exclusively to subjects of a religious character.

“ The teachers willingly admit that it is necessary to impress upon the minds of the children the duty of honesty, sobriety, truthfulness, and the leading characteristics of christianity, as exemplified in the life and teachings of our Saviour ; but they consider that the best mode to give a practical efficacy to their teachings, is to remove or diminish the probability of an infraction of christian principles, by supplying those whom they instruct with the means of obtaining useful self-gratification.

“ Much good has been found to result from the occasional visits of Dr. Hutton to the parents and friends of the children. It is the duty of the superintendent to furnish Dr. Hutton weekly with a list containing ten or twelve names of persons upon whom it is desirable he should call ; Dr. Hutton reports the result of these visits to the superintendent on the following Sunday.

Bristol.—“ In compliance with the desire expressed in your last Report to receive from the superintendents of our Sunday schools some information respecting ‘ the methods of instruction’ adopted in them, ‘ their principles, details and results,’ I beg to offer you the following remarks.

“ The great object of the instruction given in the Lewin’s Mead Sunday School is to promote the moral and religious improvement of the scholars ; with this view we confine ourselves to such books and lessons as shall fortify their moral principles, and enable them to read the Scriptures with greater self-application, improvement, and pleasure. We do not find that by confining ourselves to such instruction, the time hangs heavily on the teacher’s hands, or that the children are reluctant to come to school ; the only complaint of the teachers being, not having sufficient time completely to fol-

* The Reports from the Carter Lane and Bristol schools, excited considerable attention, in consequence of the allusion made in them to the important question of secular instruction in Sunday schools. An interesting and animated discussion took place on the subject ; but it was not considered desirable that the meeting should be called upon for any expression of opinion.

low out their plans ; and the applications for new admissions being as numerous as can be attended to, new children being generally induced to apply for admittance by children already in the school.

"Such being our general principle, we endeavor to promote the moral training of the children by leading them to act by as high motives as they are capable of. If any serious fault, such as lying or stealing, is discovered—a very rare occurrence—we endeavor to make the appeal to their own consciences more influential with them, than any punishment which we may think it necessary to inflict in addition. Direct disobedience to a teacher scarcely ever happens in the girls' school ; and we find no punishment necessary for inattention, but a short separation from the class, the forfeiture of the book lent from the Sunday school library, or a bad mark on the card which is to be shown to the parent—this last is always esteemed a very serious punishment.

"With respect to the direct instructions we give the children, we endeavor so to arrange that a child entering our school in a class not higher than fourth from the lowest, shall have been made acquainted with all such parts of the Scriptures as are adapted for the use of the young ; thus, while in every class the teachers endeavor to communicate and enforce the general rules and principles of religion, the business of the four eldest classes is so arranged, as to form a regular course of instruction. In the three youngest classes the mechanical operation of instruction necessarily occupies a portion of the time, and as the children cannot read well enough to draw much instruction from their own reading, the teachers devote some time to oral lessons on the historical parts of the Scriptures ; pictures are likewise used with much advantage. Hymns are taught in the youngest class *viva voce*. Directly doctrinal instruction we do not give, confining ourselves to the simple teachings of our Saviour ; but when, as is sometimes the case in the oldest class, questions are asked respecting the difference between ourselves and other Christians in the objects of worship, we lead them to test the truth of our peculiar tenets by the holy writings. Though natural history does not form a part of the instruction of the school, yet much interest has frequently been excited by objects being brought for the inspection of the children, tending to illustrate their lessons, such as a chrysalis, a piece of honey-comb, or a locust. The recent establishment of a little museum connected with the schools, which has been the object of much interest to the children, and has been in large part formed by their contributions, will probably lead us to teach our scholars more frequently to read the book of nature as well as the book of grace, and to look through nature up to nature's God.

Manchester.—"The Committee have great pleasure in acknowledging the promptitude with which several of the Divinity Students of the College recently re-established in this town, have responded to a request to join in this 'labor of love.' In fulfilling the duties of Sunday School Teachers, their young friends must frequently be reminded

how entirely the office is in accordance with the sacred profession for which they are making preparation, and, in administering to the moral and religious improvement of their fellow-creatures, how fully they act in unison with the example of Him, 'Who went about doing good' both to the bodies and souls of men. In the Library there are about 850 volumes, including all grades of entertainment and instruction. The small subscriptions (three half-pence monthly) may be fairly supposed to place within the reach of every attendant at the school, the varied riches of this collection ; and the Librarians report that in the course of their duties they of late have had frequent opportunities of observing the interesting fact, that many of the works taken from the Library are diligently perused by the parents of the children, thus affording a gratifying proof of the increasing sphere of its operations. The number of subscribers is, girls 37, Boys 43 : total 80.

Nottingham.—"Since last March 28 bibles and 54 testaments have been bought by the girls, at the reduced prices of the Bible Society ; so that 82 children, which is more than half the number in the school, have been voluntarily laying by their money for this satisfactory purpose. In October last it was agreed that a class, consisting of sixteen of the girls should be instructed in singing ; their meetings are held weekly in the vestry on Tuesday evenings, and are very fully and punctually attended ; they afford great pleasure, and the progress already made, is highly satisfactory.

"A class has been recently formed to receive instruction in sewing ; and twentyfour of the girls meet for this purpose in the school-room on Wednesday evenings.

"About twenty poor children have been assisted with clothing from a few donations, which are now nearly spent. This money is always administered with caution and discretion, generally to cases where illness in the family has rendered them unable, for a time, to provide the clothing necessary for attending school.

"The school, upon the whole, is in an encouraging state. To great numbers of the children of the poor, Sunday schools afford the only means of education after they are old enough to go to work ; to render them effective, and to advance their style and nature of instruction, well deserve the persevering patience, and, at the same time, the almost enthusiastic energy of every one engaged in their management.

Miles Platting, Manchester.—"We continue to have two short religious services, expressly adapted to children, every Lord's day.

Newport, Isle of Wight.—"Much good, it is hoped will accrue by early instilling into their minds a strong feeling of love and gratitude to their Heavenly Parent, and causing them to look forward with pleasure to the return of the sabbath, as the happiest day of the week, instead of one of gloom and weariness. That this is no utopian idea, one of the little girls (a child of four years of age,) has already verified, by repeatedly calling to her mother, 'Mother, mother, when will Sunday come again ? I wish Sunday would come.' May not

your committee hope that with proper culture this feeling will continue, and bring forth the fruits of a virtuous and happy life.

Mansfield.—The instruction given includes writing and arithmetic. It would be difficult, probably, to get either teachers or scholars together for that purpose on a week-day evening.

Sheffield.—"The children do not attend the chapel; but either the superintendent or one of the teachers delivers an address to them on some topic connected with morality or religion every Sunday morning. Considerable use has been made of the Rev. S. Wood's 'Addresses for Sunday Schools;' and the children have generally been very orderly and attentive during the delivery of the address, which was not the case when they attended service in the chapel.

Bridgewater.—"Upon the whole, the review of the last year's labors in the schools is satisfactory; and the teachers congratulate the congregation upon the continued prosperity of the Infant school, which they understand has above a hundred children, and to which they would urge the importance of continued support, as a most valuable auxiliary to the Sabbath schools.

Bridgeport.—"The committee sincerely hope that the new school-rooms, which have been so long projected, and for which £213, has been contributed, will soon be built: they will add materially to the comfort both of the scholars and the teachers, and will enable the business of instruction to be carried on much more pleasantly and efficiently than it is now. More especially, they will give opportunity for an evening school for writing and arithmetic being opened on one or two days in the week. This instruction is now given to one class of girls, but the committee are desirous of seeing it extended to others of the scholars, and the more so, as there is a great want of a good week-day school for the poor in this town.

Deptford.—"We teach, also, by inducing the children to offices of kindness to each other. As an instance, last winter two children had no other than their thin, summer clothing. After reading the parable of the good Samaritan, and the conversation that arose, the children were induced to give their pence and farthings to clothe the almost naked, and with the assistance of some of the parents, we had the pleasure of seeing these two poor children attend in their places, warmly though coarsely clad. We find such things assist us much by exciting a right spirit, especially if care is taken to connect such a sacrifice of indulgence on the part of the children, with some precept or command of him who went about doing good, and who bade us love one another; for 'by this shall all men know that ye are my disciples, if ye have love one to another.'

Leicester.—"The Clothing Society, formed about three years since, fully answers their expectations, conducting very materially to the neatness and improved air of comfort the children present.

"The cheap form in which the Bible Society now distributes bibles and testaments, has induced the ladies to purchase some, for which the children subscribe a half-penny or penny per week; and

many have already availed themselves of this privilege.

Leeds.—"On the Sunday afternoons our respected minister, Mr Wicksteed, has a class at his own house which he kindly instructs, it being composed of elderly children who have left or are about leaving school; the valuable information received at this class, which is highly appreciated by the pupils, has in several cases caused the individuals themselves to become teachers in the school, and regular attendants on the chapel services, which is the more gratifying from the circumstance that there are not three heads of families, whose children frequent the school, who attend the chapel. A plan has been adopted for several years of visiting the parents to inquire into the cause of the absence of any child from school, which has proved highly beneficial not only in ascertaining the real cause of absence, but in bringing the parents and teachers together.

Hull.—"We are happy to state that another year's experience has supported us in our opinion, previously stated, of the evil resulting from the distribution of prizes; and we recommend such schools, as have not already abolished the system, to do so, and substitute in its stead such encouragement as at the same time it is amusing, is morally instructive. With the aid of the magic lantern, etc. we find it highly beneficial.

"That Sunday Schools are essentially necessary cannot be doubted; and if conducted upon liberal principles, must be productive of much good. The fact that in large towns where there are hundreds of children who, but for such institutions, would be entirely ignorant of the most simple rudiments of language, and who, instead of being taught the principles necessary for their future welfare, are abandoned in the streets, engaged in the desecration of the Sabbath, is a convincing proof of their utility."

The Happy!

BY J. W. R. BAYLEY.

The happy! the happy! and where are they—
Rolling along with the glad and gay?
Is their abode in the "halls of state,"
The cot of the poor, or the dome of the great?
Are they found in the priestly pile,
Pacing its "consecrated" isle?
May you behold them among the fair—
In the place of mirth, or the house of prayer—
Are the happy there?

Do they rank with the heirs of fame,
The proud of heart, or the noble in name?
Rush they on with the giddy throng,
Rant with the joys of the dance and song?
May they be traced to the convent wall,
Where Monk or Abbot alike enthrall?
Is their walk in the rich parterre,
Amidst the bloom of the bright and rare?
Oh, no! not there!

Dwell they in those spheres above,
'Mid beams of bliss and the light of love?
Have they home in realms unseen,
Set in beauty and hung in shewn?

Is the throne of their seat forever given
 In the chrystal courts of a boundless heaven?
 Claim they a place with "spirits," where
 God is the glorious theme for prayer?
 The happy are there!

Mendi Africans.

Several public meetings have lately been held in Boston in behalf of the Mendi Africans. Tickets of admission were sold, and the Africans gave an exhibition of their proficiency in reading, spelling, singing, &c. that was highly satisfactory. It will be remembered that it was long after they were taken from the schooner *Amistad*, upon our coast, before the right of these men to their freedom was settled by the courts. Confined to a prison, exposed to the idle curiosity of too many of their visitors, in daily contact with criminals, and in perpetual alarm or uncertainty as to their own fate, their progress in acquiring our language and pursuing their other studies were very slow. Since their liberation their minds have been distracted with contending emotions; and their friends must evidently have exercised the utmost patience and perseverance in teaching—and they themselves the greatest industry and application in learning—to have secured the results that were exhibited to the public at these meetings. They read fluently, spell correctly, and appear to be at least completely furnished with the elements of the English language. A missionary is about to accompany them to their own country, and we trust that through his exertions and their own endeavors, the ground that has thus been gained in introducing our tongue to an African people may not be lost.

The Mendi have also learned, during their stay in the United States, that the white man is not necessarily the foe of the colored race, and that he has received a Religion from his Heavenly Father, which requires him to treat all human beings as his brethren, and which numbers some sincere disciples among its followers. The force of early prejudice and long established association were such that the Africans found this the hardest lesson of all. Their fears seem to be at length wholly allayed—their distrust is removed—confidence, gratitude and respect have taken its place, and should they be permitted to see their country once more—restored from slavery and death, to their parents, wives, and children—we earnestly hope that the strength of these emotions towards their friends of our blood, may lead to a better understanding between the two races.

We regard it as a happy circumstance that these men were thrown upon our shores. We trust that it will be the means of introducing, not merely our civilization, but our religion, to a portion of their great and neglected continent. Imagination pictures their return to Mendi in glowing tones. May time and experience prove that the colors are not less permanent than bright. May Faith, Hope, and Charity alike witness a worthy issue to this providential sojourn in our land.

We subjoin the appeal of their chief, as he may

well be called. Cinque has proved himself a man of energy and courage. His spirit will not desert him, we trust, when he shall revisit his kindred. Every thing will depend upon this.

"Farmington, Oct. 5, 1841.

"You have done a great deal for us. Now we want to go home very much, very soon, as soon as you can send us. We want to land at no other place but Sierra Leone. When we get to Sierra Leone we get home very soon. When we get home we find a good place for our teachers, and then we tell our parents come and see them. We want plenty of pieces of calicoes, *not cut*, and plenty of cloth for men's clothes—for pantaloons, coats, and vests—*not cut*. For we think we wear 'Merica dress as long as we live, and we want our friends who come to live with us to wear 'Merica dress too. And we want plenty to give our friends, and have them give us elephant teeth, palm oil, cam-wood, and other things to send you to 'Merica. We will take good care of our teachers. We will not leave them. When we are in Mendi we never hear such a thing as men taken away and carried to Cuba, and then return home again. The first thing that we tell them will be that the great God bring us back. We will tell them all about 'Merica. We tell them about God, and how Jesus Christ, his only beloved Son, came down to die for us, and we tell them to believe, for this your son was lost before now, and is found, for not any thing made him found but God. Now we want you to give your children to us—give to the teachers to try to teach them. We will try to teach them to pray, and not to pray to any thing but God.

"Some wicked people here laugh at Mr Tappan and all our committees for spending so much for Mendi people. They say we like dogs without any home. But if you will send us home, you will see whether we be dogs or not. We want to see no more snow. We no say this place no good, but we afraid of cold. Cold catch us all the time. We have a great many friends here, and we love them just as we love our brethren.

"We want to go very soon, and go to no place but Sierra Leone. Your friend, CINQUE."

A large and beautiful Bible has been procured by the Mendi, to be presented to the Hon. John Quincy Adams, their eloquent and successful advocate. It afforded great gratification to the audiences to whom it was exhibited at the meetings we have referred to. It will afford the highest pleasure to Mr Adams. His family and his countrymen will ever regard it as the brightest trophy of his long and distinguished life. We shall be most happy to favor our readers with a copy of the simple and touching letter of presentation with which it is accompanied. We only repeat the wishes of all classes of Christians, when we say, how much worthier will be the gift in the sight of men and before God, when by the earnestness of their endeavors for its promulgation, and the conformity of their own lives to its precepts, they shall offer and commend to their countrymen the Gospel of our Lord and Saviour Jesus Christ.

Soon after their return to New York, we learn from the papers that the Mendi Africans embarked at that port for Sierra Leone, accompanied by Rev. Mr Steele, Rev. Mr Raymond, and Mrs Raymond, missionaries, and Mr and Mrs Wilson, teachers. From Sierra Leone they anticipate no difficulty in reaching their own country, which is believed to be at no great distance. The farewell of the missionaries and Africans was taken at the Tabernacle, on Sunday evening. Rev. Mr Jocelyn, in behalf of the committee, addressed the missionaries and teachers, and some other addresses were delivered. The ceremonies were repeated on Tuesday evening, at the Methodist church for colored people in Church street. At that meeting the following correspondence was read :

"To the Honorable John Quincy Adams.

"Most respected Sir,—The Mendi people give you thanks for all your kindness to them. They will never forget your defence of their rights before the great court at Washington. They feel that they owe to you, in a large measure, their deliverance from the Spaniards, and from slavery or death. They will pray for you as long as they live, Mr Adams. May God bless and reward you.

"We are about to go home to Africa. We go to Sierra Leone first, and then we reach Mendi very quick. When we go to Mendi we will tell the people of your great kindness. Good missionary go with us. We shall take the Bible with us. It has been a precious book in prison, and we love to read it now we are free! Mr Adams, we want to make you a present of a beautiful Bible! Will you please to accept it, and when you look at it, or read it, remember your poor and grateful clients? We read in this Holy Book, 'If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us. Blessed be the Lord, who has not given us a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler; the snare is broken and we are escaped. Our help is in the name of the Lord who made Heaven and Earth.'

"For the Mendi people,

"CINQUE, KINNA, KA-LE.

"BOSTON, Nov. 6th, 1841."

"To the Menden Africans Cinque, Kinna, Ka-le, and thirtytwo others, about to return to their native land.

"BOSTON, 16th Nov. 1841.

"My Friends,—I have received the elegant Bible which you have presented to me through your true and faithful friend, Mr Lewis Tappan. I accept it, and shall keep it as a kind remembrance from you, to the end of my life. It was from that book I learned to espouse your cause, when you were in trouble, and to give thanks to God for your deliverance.

"I am glad to learn that you have the prospect of returning safe and free to your own country; and I hope and pray that you may pass the remainder of your lives in peace and comfort there. Remember with kindness those worthy persons who befriended you in your captivity here, and who now

furnish you with the means of returning home, and tell your countrymen of the blessings of the book which you have given to me. May the Almighty Power who has preserved and sustained you hitherto, still go with you and turn to your good and to that of your country all that you have suffered, and all that may hereafter befall you.

"From your friend,

"JOHN QUINCY ADAMS."

"BOSTON, 19th Nov. 1841.

"Lewis Tappan, Esq. New York.

"Dear Sir,—I received, and accept with thanks, the elegant Bible presented to me by Cinque, Kinna, Ka-le, and the thirtytwo other Mendians, who are indebted to you, and your benevolent association, probably for their lives, certainly for their deliverance from an unjust prosecution, and long protracted imprisonment, and finally for the means of returning to their own country.

"I enclose herewith my answer to the address of Cinque, Kinna, and Ka-le, in behalf of the whole number, inserted before the title-page to the volume. I ask your kindness to communicate the answer, with my best wishes for their safe return home, to them. I have been unwilling to meet them in any public exhibition, which might have the appearance on my part of an ostentatious display, of the service which it had been my good fortune to render them—a service of which I have otherwise but too strong a propensity to be proud, and of which I feel that all pride and self-approbation ought to sink into the sentiment of humble and fervent gratitude to God. The silent gratulations of my own conscience, for the part I have taken in their concerns, are too precious to seek for the praise or to hazard the censure of public assemblies. But I could not cease to take an interest in their welfare, and to hope for the consummation of their restoration in freedom and safety to their native land.

"I am, with great respect,

"Dear sir, faithfully yours,

"JOHN QUINCY ADAMS."

Mr Martineau's Address at the Funeral of Joseph Blanco White.

Some notices of the life and character of Mr White appeared in the last Register. There are those, we doubt not, who will be gratified by seeing in our columns the address delivered at his funeral by Rev. J. Martineau, one of the Unitarian Ministers of Liverpool:—

It is finished. Another term of probation has expired. Behold, a mortal rests; a friend is gone; a spirit retires behind the veil; the lonely takes his shelter within the upper family of God. How still and peaceful is this moment, when the long struggle of life resigns its victim, and that deserted frame lies there in silent answer to the sufferer's prayer, "O Lord, how long?" The throb of pain is felt no more; the weight of weariness is lifted off; the tension of the tortured will is quite relaxed; and of this we will speak with thanksgiving, though else it were sad that the patient light of these looks is quenched, and the accents of that

venerable voice have ceased. Not often, indeed, can the grave bereave the world of such a priceless treasure as this: no common soul dwelt within that lifeless form: a vast knowledge, a rare wisdom, a rich experience, a devout trust, are plunged into the unfathomable night, and hidden from our eyes: yet, here is death a thing divine,—“a secret place of the Most High,” full of mildest protection;—a cool “shadow of the Almighty” to the fevered and afflicted mind. Physical anguish extorts from us here a confession, true also in a sublime moral sense, that it is more awful to live than to die. How, indeed, can we stand here, in the presence of that poor dust,—how perceive the fresh light and breath of morning, and the stir of labor, and the looks of living men, and all the eddies of our life-stream, flowing and whirling around it in vain, without owning that to *be* is deeper and more solemn than *not to be*; to be awake with our Freewill, than to sleep beneath Necessity; to be ordered on to this mighty theatre of wonder and of duty, than to be summoned from it, where the wicked cease from troubling, and the weary are at rest. Ours truly is the fearful lot, to whom remains the unfinished race, the untouched burden, the yet fierce temptations of life,—its ambushed conflicts, and its doubtful victory. On us too, as on the faithful who have gone before, may God have pity in our day; and number us with those whose peace is sealed, whose rest is sure!

Meanwhile, it is a weighty moment, when we bid adieu to a mind like that which now waves to us the mortal farewell. But for the dear prisoner himself emancipated now, we might begrudge that higher world, rich already with accumulated spoils of earth, this new treasure from our sphere, where such spirits are all too few; and complain of that law of spiritual attraction, by which holy things gather themselves together in this universe of God;—so that to them who have much, yet more is given, and from those who have little is taken away even that which they have. For in the fall of this life, it is not any solitary mourner, not any domestic group, not any province or any sect,—but an era of the church and the world, one of whose lights is extinguished, one of whose choice spiritual forces is spent. We part from one who has not simply *passed through* his allotted portion of time; but who has *truly lived*; sharing its most vivid existence, and in contact with its most brilliant points, and himself impressing a new form of some of its highest interests; who had gathered most of its wisdom, and experienced all its severities; who consecrated himself to the service of truth, and the untiring quest of the living God, with the singleness of a great purpose, and the dignity of a high faith; and in his fidelity to this vow, passed from exile to honor, and from honor back into neglect, with the courage of a martyr, and the simplicity of Christ. His part is over; his work remains. The meditations of wisdom, and the sanctities of conscience cannot perish under the providence of God; and he has left us many a deep and sacred thought—many an image from his own true soul—for which the world will be happier

yet, and the pure light of devout and Christian reason, wherein he lived, open over us a deeper heaven than the storm-clouds of fear and superstition now permit us to behold. While the labors of his mind still survive, to share the noble strife through which all things great and good must pass to their triumph in this world, he is gone where no error can mislead, no falsehood prevail, no tempest of deluded passion beat upon the good.

Our departed friend here lies down a life of *thought* and *suffering*, rather than of *action*. Such a life we instinctively conceive to be in spiritual sympathy with heaven; and the belief attests the natural feeling of all men, that the inward spirit has a divine ascendancy over the outward forms of existence. We part from one who has dwelt indeed within our days, but who was not limited to their range; who had collected the thoughts of every age, and lived in communion with all generations of the wise. Belonging to no time, he comes before our conceptions as ripe for eternity;—the wisdom from above does but return home, when it goes thither. He has but joined the great and holy with whom he has long been familiar, and entered the mild converse of immortals, long studied in exile here. He is gone to that Messiah whose mind he so well understood, and so simply obeyed; gone to the closer embrace of that Infinite Spirit, within whose fatherhood he reposed like a suffering and trustful child. And though his mortal remains rest not in the tombs of his fathers, but in a foreign clime; yet all lands are near alike to heaven, and the pure spirit is no where alien in the universe of God. Let us then consign these relics with faith and reverence to the earth; in hope to meet their departed spirit, when we shall have crossed the gulf of silence, and reached the sphere where doubts shall be resolved, and the mystic secret opened, and the tears of mortal grief forever wiped away.—*Boston Courier*.

Infant Schools.

It is a matter of deep regret that these institutions, which are capable of being made of the highest advantage to the children of the poor, have not met with more favor, or at least been more fairly tried in our community. The excellent editor of the *Mercantile Journal* has lately written the following simple statement that deserves general and serious attention:—

We like the principle of establishing infant schools, and believe that if they are managed with wisdom and discretion, they will be an instrument of great importance in improving the character of man. Education should commence at a very early age—the sooner the better—the moment the faculties of the infant begin to expand. A judicious parent, by watching the gradual development of these faculties, and by adopting a course of management, dictated by common sense, may do a vast deal towards laying a broad and noble foundation for the future man or woman. In infancy, the character may be moulded almost at will; but in a few years, when education is commonly commenced, the character is haply, already formed, and

the growing faculties have taken a direction, which it may be difficult to change, and which bode but little peace or happiness in after life.

Infant schools should remedy this evil, and consequently may be regarded as of vast importance in a community, provided they are superintended by individuals, fitted by experience and wisdom, and knowledge of human nature, to give a *proper bent* to the young and ductile plant. It should ever be remembered, that the superintendence of the education of very young children, is one of the most important employments of life. Nevertheless it is a well known fact, that the managers of our infant schools are often altogether incompetent to take charge of the minds of children at this early age, being deficient in education, common sense, or kindness, and selected to govern and discipline others, although unable to govern themselves. The injury which is thus done to society, is immense and irreparable.

With very young children, great care should be taken not to exercise the intellect too much; but the task of the superintendant should be confined almost exclusively to the improvement of their physical condition, and to give a proper direction to the propensities and the feelings. It will thus be seen, that every uneducated female, is not a fit person to take charge of an infant school, and that many parents, also, are lamentably deficient in the requisites to "train up their children in the way they should go."

There was wisdom in the principle recognized by the Spartans, that every child was the property of the State, and that the security, the prosperity, and the honor of the nation, was intimately connected with the education of the children. Therefore, the wisest and best teachers were selected, and the children were at an early age taken from their parents, and entrusted to the care of these sages, and educated at the public expense.

Prevention better than Cure.

We are happy to find the following sermon upon this text, in the Newburyport Herald:—

If all the wisdom expressed in old and homely uttered proverbs, were reduced to practice, the world would speedily change its face for the better.

They are, many of them, the concentrated judgment of ages, the essence of human thought and experience. Even as acres of flowers are pressed and distilled, to extract a few drops of the otto of roses—even so our homely proverbs are the brief and invaluable results of much argument and much observation—of the long lives and varied fortunes of the race. How pithy and significant they are! They are almost enough in themselves to teach men how to live, guides and finger posts all along the road, through time. Just think of a few of them. "Rolling stones gather no moss." How many rovers, without home, money, or reputation, have proved that to their cost and shame. "Long lived trees make roots first." Without a good foundation, the costliest superstructure will not last. "Idleness is the mother of mischief." Every body who has dealt with loafers or children

knows that. "Haste makes waste." "Make hay while the sun shines"—and many others to be found in Poor Richard's Almanac and elsewhere—how full of meaning the whole tribe! But among them all there is none whose counsel it were better to follow, than this—"an ounce of prevention is worth a pound of cure." Let us take it for a text to a short discourse, part of which we will give now, and the rest, when the mood takes us.

If society did half as much to prevent evils as it does to remedy them, society would exhibit a vast deal more of common sense, enjoy a vast deal more of peace and comfort, than it does now. Many are the modern schemes for the reformation of the world; but none of them will do much, unless they remove the *causes* of ignorance and vice. Some schemes have this for their object. But still very little, comparatively speaking, is done to anticipate and guard against trouble. It is a poor time to build forts, when the enemies batteries are already pouring out their hot shot. It is miserable policy to shut the barn door, after the horse is stolen—and you cannot pump the ship dry until you have stopped the leak. Voters will not study the constitution on election day, and lessons on the rights of property are not very efficacious, if the teaching of them be left to tread mills. Yet not much more wisely does the community act. Crops of crime grow as regularly as crops of corn; and there is an annual harvest of sin, just as there is an annual harvest of wheat. Somebody has remarked, that among every generation of babies, although you cannot pick him out, there is the poet, orator, hero, painter, of the coming age; in short, some one to fill every place death makes vacant. This is true, and what is worse, it is also true that a regular supply of vagabonds, thieves, incendiaries—whole armies of miserable wretches, are born and reared up, to people jails and adorn the gallows. Alas that it should be so! but so it is. So much so, that many appear to think it a settled fact, that there must be just so much wickedness propagated from age to age, and kept alive and active in the world. But this idea is a libel upon Providence. Vice and pauperism are not necessary. If society did not sow them, society would not reap them. Neglect a field, and weeds will grow: feed a horse on shavings and he will die. Exactly so with the lords of creation: the laws of their nature, and of their being must be obeyed, or they will, to a greater or less extent, be a plague to themselves and to their fellows. This is simple truth. Every body admits it, but few act upon it. It is as certain that ignorance and idleness will produce crime, as it is that fire will cause gunpowder to explode. So if we do not prevent evils, we shall surely have enough of them to cure; yet to do the former would not cost any more than it now costs to do the latter. Are people aware how much they are regularly taxed to support crime? These massive court-houses, penitentiaries, prisons, and alms-houses—these armies of watchmen, constables, and sheriffs, take a great deal of money out of our pockets. The appropriation the current year, by the county of Suffolk,

for prisons, courts, and house of correction, is only *forty thousand dollars!* and this is not the whole of the bill. But it cannot be helped. Why not? Oh! because people are very near-sighted—have a strange fancy of saving at the spigot and losing at the bung-hole, and believe in *one* sense that “sufficient unto the day is the evil thereof.” If they would only look a little way into the future, and act upon the principle, that in villages and towns the end should be *man* and not money—that the only truly prosperous places are those where human souls grow and prosper—that, as Dr Channing says, “Of all the fine arts in a city, the grandest is the art of forming noble specimens of humanity,” if people, we say, would only act on this doctrine, the millenium might not come, but something like the dawn of better days might be anticipated.

The Penny Press.

There are few things that deserve the serious consideration of those anxious for the progress of society more than the Penny Press. It is, and it will be, a mighty engine for good or for evil. The great improvements in the art of printing, by which newspapers can be issued so rapidly and so cheap, must work great changes. Thousands upon thousands now read a daily paper, who a few years ago never dreamed of so doing: and such are the facilities for transmitting intelligence by railroads and steamboats—such the enterprise and competition among editors and publishers, that news, formerly distributed on the day of its publication only in the city, now makes its appearance in towns 100 miles distant soon after breakfast. A daily paper for a penny! Who will not buy one at that rate? It is easy to see that the penny and cash system has obvious advantages. It enables a paper to be entirely independent: an article that drives off one set of customers, will, in all likelihood, secure another set: and when there happens to be inserted anything obnoxious to a certain class, thousands will give their cent apiece, out of mere curiosity, to see how their neighbors are treated. A penny paper may publish almost any thing: and the more it can get to create an excitement, the better, so far as profit is concerned. Another advantage of these cheap dailies is, they do not rely on the patronage of the richer classes—they are not obliged to keep so anxious an eye on the subscription list, or devote themselves, body and soul, to a party. The people, the mass, support them, and it is a very little matter whether they do or do not receive the favor of the wealthy. Moreover, the penny press can at times make great exertions, and go to great expense in procuring news. If successful, they are sure of a rapid and adequate sale: their “extras” will go off like leaves before the wind: and on such an immense number of copies, a very small profit on each sheet amounts to a great sum. But, of course, with all these advantages and facilities, unless managed by men of principle, these papers may be most injurious to the community. They are strongly tempted to cater for depraved tastes and vicious pas-

sions. They have a direct inducement to publish all kinds of outrages. Each number, to sell well, must have something striking and attractive, some “raw head and bloody bones story,” true or false—something to catch the public eye, and sound captivating from the lips of newsmen. With a printing press in a city, readers by the thousands and tens of thousands, and assistant editors and reporters of tact and talent, a man may exercise an enormous influence in favor or against order and morality. A daily sheet of the kind we are speaking of, is more potent than other newspapers: and any newspaper is an agent of no small force in the formation of that public opinion which makes laws and governs in all matters with almost absolute authority. The penny press does, or in time will do, far more than “make the ballads” for the multitude; and on its character will in no small degree depend the sort of notions prevalent in the community. It is a great thing to have the public ear and the public eye. It is a great thing to be able every day to talk to the masses, and write for thousands of readers. Those who enjoy such a privilege, ought to feel the solemn responsibility it brings with it: and they ought also to be carefully watched by those who have any regard for the true welfare of man. We rejoice over every discovery that spreads information farther and wider—that sells knowledge so cheap, that the poorest can buy almost without money and without price. But we speak earnestly because we would call attention to what seems to us one of the most important enterprises of the times—one which should be prosecuted cautiously and wisely, and looked after with a jealous eye. The penny press, when on the side of decency, purity, good order, and good morals, when careful to tell the truth and more anxious for a permanent reputation for correctness in its news, sound sense and a regard for a high standard of morality in its lucubrations, and criticisms of men and things, than for a rapid sale, at the expense of any of these good qualities, deserves encouragement. But the penny press, whenever addicted to vulgarity—whenever subservient to vice—or lending, in any way, its influence to those who for the sake of gain, notoriety, or power, are regardless of the best interests of humanity—the penny press, whenever such is its character, deserves and should receive the condemnation of all who know how much power it wickedly prostitutes to bad ends.

The extreme liberty allowed the press in this country, is a *fearful good*; and every consideration renders it necessary that public sentiment should make the abuse of it unsafe and unprofitable. We say, then, read the penny papers, but read only such of them as are honest, independent, and on the side of virtue.—*Newburyport Herald*.

Hymn.

WHERE ancient forests widely spread,
Where bends the cataract's ocean-fall;
On the lone mountain's silent head,
There are thy temples, God of all!

Beneath the dark blue midnight arch,
 Whence myriad suns pour down their rays;
 Where planets trace their ceaseless march,
 Father! we worship as we gaze.

The tombs thine altars are, for there,
 When earthly loves and hopes have fled,
 To thee ascends the spirit's prayer,
 Thou God of the immortal dead!

All space is holy, for all space
 Is filled by thee: but human thought
 Burns clearer in some chosen place,
 Where thy own words of love are taught.

Here be they taught: and may we know
 That faith thy servants knew of old,
 Which onward bears through weal or wo,
 Till death the gates of heaven unfold.

A Good Proposition.

Under this head the Christian Register says:—

"We copy the following from the Atlas of Saturday last. It contains a fair and reasonable proposition: many of the Gentlemen, composing the Board of Managers, are distinguished for intelligence, wealth, and benevolence; we trust they will not suffer the plan here proposed to them to pass unheeded, and thus lead evil-minded persons to infer that they are 'lovers of pleasure more than lovers of God' and their fellow-men,—more disposed to employ their money in gratifying the pride of a foreign prince, than in administering relief to the suffering poor of their own city. There is especial need, perhaps, of doing something of the kind this winter, as there may be some danger that the benevolent sympathies of our citizens will flow too much in one channel, and attend chiefly to the intemperate poor. A poor and virtuous widow, who pays her rent, and by her labor supports five small children, said to us the other day, as she was soliciting aid, 'If I was only intemperate, sir, or had an intemperate husband, I should get along very well, for I should be taken care of and reformed. But now, so much is doing for such persons, who I acknowledge need it, that many who used to aid and comfort me, have quite forgotten me.' We fear there may be some truth in this. The efforts of the friends of temperance are worthy of all praise. Let them not be slackened, but let us not forget the virtuous poor who are struggling hard to get along, to whom a little sympathy and a little aid will do great good.

"Messrs. Editors,—I am told that the ball to the Prince De Joinville was really a magnificent affair, and that the projectors and conductors of it have earned great praise for the effective manner with which it came off. I have the pleasure of being acquainted with several of the managers, and I know that whatever they undertake is carried through with becoming taste and a liberal spirit. This ball has cost the subscribers somewhere from four to six thousand dollars, besides the incidental expenses of each individual who attended it. This sum would go a great ways in warming and clothing many poor and suffering sick persons to

be found in our city. It would be enough to take off the keen edge of the coming winter to numbers now lying upon the sick bed with scarcely shelter or covering sufficient even for our mildest autumnal season. Now what I wish to propose to the managers of the Joinville ball is this: that at their next meeting they start another subscription of ten dollars each, to be presented to all the subscribers to the ball, and that the sum so raised be paid over to some one of our charitable societies, to be appropriated to the purchase of fuel and clothing for the sick and indigent females of our city. I make the suggestion through your paper in the hope that some one of the active managers will take up the business and present it to the board. Let them all sign it and the amount will soon be made up. Thus will the active and enterprising gentlemen who procured the subscriptions and arranged the brilliant *fete* of last night be able to blend with its recollection in after time the memory of a charitable deed, that will brighten as the other dims and fades away forever. An unwilling subscriber to the first, I shall be most happy in a subscription to the second: the money thus raised may not cause so much of excitement or eclat, but the heart-felt gratitude of hundreds will be the music that will reach to Heaven, where the more rapturous strains of last evening will, I fear, never be heard."

F.

The Stars of Night.

Whence are your glorious goings forth,
 Ye children of the sky,
 In whose bright silence seems the power
 Of all eternity?
 For Time has let his shadow fall
 O'er many an ancient light:
 But ye walk above in brightness still—
 Oh, glorious stars of night!

The vestal lamp in Grecian fanes
 Hath faded long ago;
 On Persis's hills the worshipped flame
 Hath lost its ancient glow,
 And long the heaven-sent fire is gone
 With Salem's temple bright;
 But ye watch o'er wandering Israel yet,
 Oh, changeless stars of night!

Long have ye looked upon the earth,
 O'er vale and mountain brow;
 Ye saw the ancient cities rise,
 And gild their ruins now;
 Ye beam upon the cottage home,
 The conqueror's path of might,
 And shed your light alike on all,
 Oh, priceless stars of night!

But where are they who learned from you
 The fates of coming time,
 Ere yet the pyramids arose
 Amid their desert clime?
 Yet still in wilds and deserts far,
 Ye bless the watcher's sight:
 And shine where dark hath never been,
 Oh, lonely stars of night!

Much have ye seen of human tears,
Of human hope and love;
And fearful deeds of darkness too,
Ye witnesses above!
Say, will that blackening record live
For ever in your sight,
Watching for judgement on the earth,
Oh, sleepless stars of night!

Yet glorious was your song that rose
With the fresh morning's dawn;
And still amid our summer sky
Its echo lingers on;
Though ye have shone on many a grave,
Since Eden's early blight;
Ye tell of hope and glory still,
Oh, deathless stars of night!

The true Honor of Man.

The proper honor of man arises not from some of those splendid actions and abilities, which excite high admiration. Courage and prowess, military renown, signal victories and conquests, may render the name of a man famous, without rendering a man truly honorable. To many brave men, to many heroes renowned in story, we look up with wonder. Their exploits are recorded. Their praises are sung. They stand as on an eminence above the rest of mankind. Their eminence, nevertheless, may not be of that sort, before which we bow with inward esteem and respect. Something more is wanted for that purpose, than the conquering arm, and the intrepid mind. The laurels of the warrior must at all times be dyed in blood, and bedewed with the tears of the widow and the orphan. But if they have been stained by rapine and inhumanity; if sordid avarice has marked his character; or low and gross sensuality has degraded his life; the great hero sinks into a little man. What at a distance, or on a superficial view, we admired, becomes mean, perhaps odious, when we examine it more closely. It is like the Colossal statue, whose immense size struck the spectator afar off with astonishment; but when nearly viewed, it appears disproportioned, unshapely, and rude.

Observations of the same kind may be applied to all the reputation derived from civil accomplishments; from the refined politics of the statesman; or the literary efforts of genius and erudition. These bestow, and within certain bounds, ought to bestow, eminence and distinction on men. They discover talents which in themselves are shining; and which become highly valuable, when employed in advancing the good of mankind. Hence, they frequently give rise to fame. But a distinction is to be made between fame and true honor. The statesman, the orator, or the poet, may be famous; while yet the man himself is far from being honored. We envy his abilities. We wish to rival them. But we would not wish to be classed with him who possesses them. Instances of this sort are too often found in every record of ancient or modern history.

From all this it follows, that in order to discern where man's true honor lies, we must look, not to any adventitious circumstance of fortune; not to

any single sparkling quality; but to the whole of what forms a man; what entitles him, as such, to rank high among that class of beings to which he belongs; in a word we must look to the mind and the soul. A mind superior to fear, to selfish interest and corruption; a mind governed by the principles of uniform rectitude and integrity; the same in prosperity and adversity; which no bribe can seduce, nor terror overawe; neither by pleasure melted into effeminacy, nor by distress sunk into dejection: such is the mind which forms the distinction and eminence of man.—One, who, in no situation of life, is either ashamed or afraid of discharging his duty, and acting his proper part with firmness and constancy; true to the God whom he worships, and true to the faith in which he professes to believe: full of affection to his brethren of mankind; faithful to his friends, generous to his enemies, warm with compassion to the unfortunate; self-denying to little private interests and pleasures, but zealous for public interest and happiness: magnanimous, without being proud; humble, without being mean; just, without being harsh; simple in his manners, but manly in his feelings; on whose words we can entirely rely; whose countenance never deceives us; whose professions of kindness are the effusions of his heart: one, in fine, whom, independent of any views of advantage, we would choose for a superior, could trust in as a friend, and could love as a brother—this is the man, whom in heart, above all others, we do, we must honor.—*Blair.*

Marks of a good Sabbath School Teacher.

He is sure to be in his place before the opening of the school, in all weathers—whether it rain or shine, whether it be cold or hot. As he is never late himself, he can recommend to his scholars, both by precept and example, the virtue of punctuality. He keeps his place during the whole time of school, and never engages in any conversation with his class or others, but such as are connected with his duties as a teacher. He is also acquainted with his lesson, and is ready to answer any question that may be proposed by the smartest scholar in his class. He will not allow himself the mortification of knowing less than those whom he has undertaken to teach. He does not confine himself to the questions in the book, but intersperses with the lesson such as are suggested by the subject in hand. These are generally practical, and are designed to make the scholars think for themselves. He is familiar with the books in the library, and knows which are the most suitable for his class; and when they return them, examines them in reference to their contents. If any scholar is absent, he visits him at home in order to ascertain the cause of his absence. He sympathizes with those that are afflicted, and supplies the wants of such as are in necessity. He is especially anxious for the salvation of his scholars, and does not think his work done when he has heard them recite their lessons. He gives much good advice, points out the temptations they will have to meet with,

and endeavors to guard them against them. He is kind, affectionate, and cheerful, and has acquired a perfect control over the hearts of his scholars. They cannot fail to love him, and there is but little doubt of his being instrumental in their conversion. Such are some of the traits of a good teacher; when any of them are wanting, the effect will be evident in the minds and manners of the scholars. —*Phil. Rrp.*

Immortality.

Mrs. SIGOURNEY.

A butterfly basked on a baby's grave,
Where a lily had chanced to grow.
Why art thou here with thy gaudy dye?
Where she of the bright and the sparkling eye
Must sleep in the church-yard low.

Then it lightly soared thro' the sunny air,
And spoke from its shining track:
I was a worm, 'till I won my wings;
And she whom thou mourn'st like a seraph sings—
Would'st thou call the blest one back?

Moral condition of the Manufacturing Districts of Scotland.

The Boston Courier says:—An article in Blackwood for October, on the sound and moral condition of the manufacturing districts of Scotland, is one of great interest to the philanthropist, the statesman, or the mere student of political economy. The details and the discussions are too long for our purpose; but we select the following condensed statement of the results, indicative at once of the vast increase of opulence and population, and of the simultaneous advance of the still more rapid growth of crime, heathenism, and pauperism in the great commercial and manufacturing county of Lanark, during the last ten years:—

1. The population during that period has increased 37 per cent., having swelled from 316,000 to 434,000.
2. Manufacturing produce, as measured by the harbor dues levied on the river Clyde, the great seaport of the county, has doubled.
3. A new source of wealth has been opened in the iron mines and manufactures, producing above £1,500,000 a year.
4. The average annual mortality in Glasgow has increased, during the same period, from one death in 41 to one in 31. Contagious fever has become so prevalent that one in every 31.4 deaths in Glasgow is owing to that fearful disease, or some species of contagious fever.
5. Sixtyeight thousand persons in five years have taken typhus fever, of whom 5884 died.
6. Serious crime, punishable with death or transportation, has increased during *only four years* of the period from 1836 to 1840, above 50 per cent.; that is, it has increased four times as fast as the number of the people.
7. The number of poor in the county, for whom there is no sort of provision whatever for attending any place of public worship, has grown up to one hundred thousand.

8. The number of Irish in Glasgow, almost all in a state of penury, has swelled to the enormous amount of 45,000.

9. Six thousand persons are constantly in a state of unrelieved destitution, or destitution relieved so imperfectly that those who do obtain parochial relief are kept on the verge of starvation, by receiving only the pittance of three half-pence a day.

10. Above two-thirds of the committed criminals have received the elements of education.

11. The spirit shops in Glasgow sell intoxicating liquors to the people, to the amount at least of £1,100,000 a year.

12. The deposits from the factory operatives in the savings banks is diminishing, while those from all other classes are increasing.

13. Five hundred thousand pounds a year is lent out annually to the most destitute classes, at a rate of interest exceeding £400 *per cent.* a year.

The writer alludes to the popular doctrine of leaving every man to take care of himself, and infers, from the facts he has presented, that the doctrine is fallacious. There are vital interests, which can never be left with safety to the unaided efforts of individuals. The existence of government, every where, demonstrates the entire fallacy of the principle of self-direction, as applied to a large share of the social concern of nations. He concludes—

Self-government has been tried on the greatest scale, and under the most favorable circumstances, in Lanarkshire, for the last forty years, and it has landed that community in a hundred thousand practical heathens within its bounds—in the continual existence of upwards of six thousand unrelieved paupers in a single city—in sixtyeight thousand persons taking typhus fever in five years, being at the rate of nearly fourteen thousand annually—in the advance of serious crime, at a rate four times as fast as the increase of the people—in a diminution of the chances of life to an extent of five-and-twenty per cent. in ten years—in the lending of £500,000 a year to the poorest classes at a rate of profit above four hundred per cent.; and in the progressive and rapid diminution of the investments of the most highly paid of the working classes in savings' banks, and in the consumption of eleven hundred thousand pounds' worth of ardent spirits in a single city in a year! It is high time that serious efforts should be made to arrest these evils; but it must be done by the power of the State, and by the central government. They are far beyond the reach either of private benevolence or local legislation. The want of the age is a system of government, which, religiously providing for the security of property and the protection of national industry, shall effect a real reformation in the manifold social evils which, under the system of self-government, have grown up in the State. The man of the age would be he who, resting on Conservative principles, should apply them to their true and noblest end—the spread of religion, the relief of suffering, and the elevation of the character of the people.

SCANDAL.—Dr. Bethune says, with much truth, that "slander is more accumulative than a snow-ball." It starts from the mouth of the originator a mere atom, and passes from lip to lip, accumulating volume and substance till it swells to a size appalling to the disinterested, and wholly beyond the recognition of its first parent. It is like a salad, which every one will season to his own taste, or the taste of those to whom he offers it, and each taster is so pleased with the sweet morsel, that he gives it another dash from the castor, and passes it on to his next neighbor. Those who have the least inherent purity of their own, are ever the most free and liberal in multiplying the foibles and magnifying the sins of others. In nine cases out of ten the reckless traducer of another's character judges of his victim after the dictates of his own heart—which being corrupt, corrupts all his thoughts, taints with corruption his surmises of the action, thoughts and motives of others.—*Emancipator*.

"Religion—that messenger of heaven—dwells not exclusively in cells or cloisters: but goes forth among men not to frown on their happiness, but to do them good. She is familiar and cheerful at the tables and firesides of the happy; she is equally intimate in the dwellings of poverty and sorrow; she encourages the innocent smiles of youth, and kindles a glow of serenity on the venerable front of age; she is found too, at the bedside of the sick, when the attendants have ceased from their labor, and the heart is almost still; she is seen at the house of mourning, pointing upward to the 'house not made with hands;' she will not retire so long as there is evil that can be prevented, or kindness that can be given: and it is not until the last duty is done, that she hastens away and raises her altar in the wilderness, so that she may not be seen by men."

Intelligence.

FROM A CORRESPONDENT IN EUROPE.

The following particulars from a friend's correspondence may be of interest to our readers:—

"I spent several days in Manchester, walking through the dirty streets, viewing the vice and misery of but too many of its inhabitants. I had an able opportunity of doing this, as I was introduced to the Unitarian Minister to the Poor, Rev. Mr. Layhe. I went about with him on his visits, saw much misery yet some bright spots. He took me to the house of an operative who is a poet. I told him that I was from Boston. "Dr. Tuckerman has been in this same room," said he. I find Dr. Tuckerman well known among the Unitarians here, also Dr. Channing. Dr. Channing's works, I think, are more used here by the Unitarians than with us. Being at Manchester on Sunday I attended Mr. Layhes' Sunday School and service. The Sunday School in England is a totally different thing from those in the United States. The teachers were giving instruction in spelling, reading, &c. At Mr. Layhes' request I made a short address to his children. After service, a poor old man came up to me and asked if I had ever seen

Dr. Channing. 'Yes,' I replied. And he said that he owned all his works, and thought him a very great man. What a compliment to Dr. Channing, that his works should have thus engaged the heart of this old man. Rev. Mr. Johns is the minister to the poor at Liverpool, and a more zealous Christian minister I never saw. I have learned much from him.

At York I visited the Pauper Insane Asylum, and the Retreat for better classes. They are both excellent institutions, particularly the latter which is one of the best I ever saw. As far as I have examined such institutions in this country, they are not superior to those in America. At Edinburgh I visited a most excellent Deaf and Dumb Asylum, and a good Blind Asylum. Dr. Howe is very much esteemed all over this country, and his Reports are to be found at all the Institutions for the Blind. They can hardly credit the Laura Bridgman story.

In Edinburgh I also visited the famous Heriot Hospital. It is a noble establishment. The building was erected in the 17th century, and founded by George Heriot, Jingling Geordie of the Fortunes of Nigel.

It stands in a large space of ground laid out as a play ground for the boys, and ornamented on the outer walls with flower-beds. The building encloses an open court of 94 feet square, floored with stone. In this the boys were playing marbles when I entered. The number of pupils is 180. They dress in uniform, and appear healthy, bright, and happy. The present Governor, Rev. Dr. Steven, has been appointed since Professor Bache of Philadelphia visited the establishment. He seems to be an excellent man, deeply and wisely interested in his business. He made inquiries for some of the best American School books.

The greatest good is yet to be done, through the Heriot fund, in the free day schools which are being established throughout Edinburgh. About 2000 children already receive in them a very good education. But I have as yet seen no Institutions for the young where the affection and self-respect of the pupils are sufficiently appealed to. Our own country will not fail, it is to be hoped, to establish and maintain such if we would avoid the evils which a false social system and injurious laws have entailed upon the old world.

Walking the streets of Edinburgh last week I chanced to see in a window a reprint of Dr. Channing's *Memoirs of Dr. Tuckerman*. The price was 2 pence, about 4 cents.

He that to what he sees, adds observation, and to what he reads reflection, is in the right road to knowledge, provided that, in scrutinizing the hearts of others, he neglects not his own.—*Lacon*.

"Why is it that the love of flowers takes such deep hold of the heart?" Why? Why it is because they are emblems of love. Show me one who does not feel his own heart expand as he watches the expanding beauties of some delicate flower, and you will show me one who knows nothing of that pure and perfect affection of the heart which binds the human family together. *L. Hunt*.

JOURNAL OF THE MINISTRY AT LARGE.

VOLUME I.

BOSTON, JANUARY 15, 1842.

NUMBER 12.

A Sermon.

LITTLE THINGS—GREAT THINGS.

If the prophet had bid thee do some great thing, wouldest thou not have done it?

CHILDREN, if you will look in the Bible, at the fifth chapter of the Second Book of Kings, you will find there the story of Naaman. You will read that he was the captain of the host of the King of Syria, and a great man with his master, because he had been the conqueror of the enemies of his country, and a mighty man in valor. He had, probably, a splendid palace to live in—beautiful gardens to walk in—gold and silver—rich jewels and garments—chariots and horses—long trains of servants—the esteem of the king—in short, all the good things of earth, his heart could desire; but—Naaman was a leper! Do you know what that means? It means that he was afflicted with a terrible disease, that appears on the skin, and loosens the joints, and affects the whole body, called the leprosy. This is a disease to which people in the hot countries of the East are exposed. You will find it often mentioned in the Bible; and you recollect, perhaps, the beautiful account in the New Testament, of the man who was afflicted with it, and whom Jesus so kindly touched and cured. The leprosy was a painful and loathsome disease. Yet Naaman, the great hero, the man of power and wealth, and of much reputation, was a leper! He was a man, and he could not escape the common lot of men. Sickness, and sorrow, and death, come to all; to the rich as well as to the poor; to the honorable as well as to the neglected. No money can buy freedom from these; no guards can keep them off; no walls can be built so thick that they cannot enter. All—all are exposed to sufferings of body and sufferings of mind; all—all must die. The thought of this should check feelings of vanity and pride—make us feel that we are brethren, and teach us to love and treat each other as brethren.

As I said, notwithstanding his greatness and wealth, Naaman was a poor, miserable leper; and probably would have been very willing to give up all his greatness and wealth, to be relieved of his pains; to be cured of his dreadful malady. But there was no physician in Syria who could help him. It happened, however, that there was a little Jewish girl, a captive, who waited on Naaman's wife, who remembered that there was in her own land of Israel, a prophet, a holy man, who could do wonderful things. So, this little girl said, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." When the king heard of this, he determined that his great and favorite captain should go

to the country of the prophet and be healed. Naaman went on his journey, carrying gold, and silver, and beautiful garments, as presents; and also a letter from the King of Syria to the King of Israel. When he came to the land of Israel, he delivered the letter. The King was greatly alarmed. He knew he could not cure the leprosy; and therefore he was afraid the King of Syria only sought for a pretence to quarrel with him. But when Elisha heard of the matter, and the distress of the King, he asked to have Naaman sent to him, saying, "Let him now come unto me, and he shall know that there is a prophet in Israel." "So Naaman came with his horses and his chariot, and stood at the door of Elisha." And Elisha sent to him, and told him to go and wash in the river Jordan seven times, and he should be clean of his leprosy. At this message the great captain was very angry. He thought it was insulting him, now that he had come so far, to bid him do so simple a thing as bathe in the river Jordan. He supposed that Elisha would come out to him; treat him with great respect; call on the name of the Lord his God; put his hand over the place that was diseased, and so cure him. He said the rivers of Damascus, in Syria, were better than all the waters of Israel: and he could wash in them. "So he turned and went away in a rage."

But his servants were wiser than their proud and haughty master. They saw he was acting very foolishly, not to try at least so simple a remedy; and they came near and said: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee, 'wash, and be clean?' " Then he was persuaded, and went and dipped himself seven times in Jordan: and his flesh came again like unto the flesh of a little child, and he was clean.

I have told you this story of Naaman, children, because all of us are so apt to be like him. Many, whilst they are ready to do great works; works that make a noise, attract the notice of people and gain their applause, are unwilling to do little things; small acts of kindness, every-day duties. It is so with grown up persons: it is so too with young persons. If all the boys, who read this, were collected together in one place, and I should propose to them to get up a grand fishing party; to go out on the water some fine day, in a fine large boat, and catch a great lot of fish, and bring them home, and give a good dinner to all the poor people they know; do you not think every one would be ready to take part in such a famous scheme? and do you not think that some boys might possibly be found among the foremost and the most earnest, all alive to carry out the charming plan, who would be unwilling, quietly and alone to get a pail of

water for some poor neighbor, or to leave their play to go on some errand, or to stay at home and amuse their smaller brothers, so as to help their mothers, and let them rest ; or perform, with a ready step and cheerful smile, some other *little thing*.

Or take another case. Suppose some kind-hearted farmer should say to a school of boys, that they might, on a fine day this winter, go into his forest, and cut as much wood as they could in one day, and give it to the destitute. And suppose their master should advise them to accept the offer ; borrow three or four sleds and three or four yoke of oxen, and take their axes, and go and have a fine time of it. Would not all the boys jump to execute such a plan ? Would they not think it capital ? And might there not be some of those most ready to engage in such a grand expedition, who would be very unwilling to lay aside their story-books, or quit their sports, or leave their warm seat by the fire-side, to go and get one armful of wood ? Do you not think there would be a few, all alive for the *great* thing, who would not be so very kind and accommodating in *little* things ?

Once more. Not long since, two or three little girls suggested to their playmates the idea of having a Fair, to get some money for a poor, sick, young man, who has been confined to his bed for ten years with the rheumatism ; and about whose patience and fortitude, at some other time, I should be glad to tell you. They all thought it would be a grand thing, and they set about it in good earnest ; and they were very successful. They got for the sufferer, I believe, more than fifty dollars. Now I shall not say one word against this Fair. I think the little girls who first thought of it, and their companions who helped them carry their thought into practice, deserve praise for their good feelings, their diligence, and perseverance ; it was, for them, a great thing. But do you not think there may have been some little girls, willing—very willing—to do their share in this great thing, who are not quite so ready to do little things ? Might there not have been some among them who worked hard for the Fair, who do not always love to work for mother, or lead a little brother to school, or make a bag for his books, instead of going to play ; who do not bear disappointments patiently, or try to avoid being fretful and troublesome ; who, in a word, do not try to be good and benevolent in small matters, that do not make quite so much noise, and are not quite so interesting as a grand Fair ? I am afraid some such little girl might be found, because I know how it is both with children and grown up people ; they are often more ready to do great things, than they are to do little things. I suppose if it were possible to get to heaven, to be good, and religious, by doing some one great and glorious deed, almost every body would be ready to try.

But, children, this is not possible. Goodness consists in doing many little good things, rather than in doing a few great good things. It is about this, I wish to say a few words now. I wish to teach you, if I can, the importance of *little things*—to show you that they are, in truth, *great things*.

I. If you will observe and think, you will find

many, I suppose I might safely say most of the best and noblest structures and creations, are produced gradually, by slow and steady growth, little by little. Look at that famous old oak. What a stout and strong trunk it has ; almost as firm as an iron column. See its large and knotted branches. Remember how last summer it was crowded, every twig of it, with green leaves ; and what a broad and refreshing shadow it cast around it. Is it not grand—so strong and lusty ? Well, that oak did not leap out of the ground at once and full grown—did it ? It was once a little acorn, which put out its roots to drink in every drop of water, and which received gladly every warm ray of the sun. It has been growing very diligently every season, gaining somewhat in size and height every day for this hundred years, perhaps. Just so must it be with you, if you would be wise and good. You cannot be so in a moment, by one effort, you cannot jump up to the stature of virtuous men and women, by a single leap. You must *grow*, and grow, by careful attention to little things.

Again. Let us imagine ourselves in some magnificent temple, with its great arched dome, its gigantic pillars, its marble floor, and its rich carvings. It was not built in a day, was it ? It was not made, by one exertion, the mighty fabric you now see it ? No. The man who planned it, marked out in his own mind first, and then, perhaps, on paper, every part of it. The men who built it, took care to place every stone, even the smallest—more, every trowel full of mortar, in the right place ; and so it rose up, slowly, until it became at last a wonderful edifice. Just so you must build yourselves up, by daily labor ; and not by great deeds alone, but also by little deeds. Great deeds can be performed only once in a while ; little deeds can be performed at all times and at every moment. I might point you to other examples of what I mean. The beautiful statue—the statue of Washington, for instance, just placed in the Capitol, of which you may have heard, was not hewn out of the rough block of stone by a few heavy blows ; but it was made life-like as it is by millions upon millions, of delicate strokes with the chisel—by the careful and patient finishing of each part however humble. Perhaps to make the finger nail was a day's work ; and an eye may have taken a whole week. So too with the paintings at which the world wonders. The artist did not dash them off with a few flourishes of his brush—or by putting on a few large masses of color ; but he produced his almost perfect work by long and toilsome practice—by close attention even to the smallest things. Thus it is, children, the noblest fabrics are created gradually and by the finishing of every minute part. The same is true with character. If you desire to have strong minds and good hearts, you must get them—not by doing great things alone, but by doing many little things, and doing *them well*.

II. As much virtue may be shown in little things, as great things. It is not, you know, the outward act, but the inward motive, the purpose, the feeling, the intention of the heart, that makes us good : and that motive, purpose, feeling, intention, may be

as true and right when it prompts us to do small deeds of love, as when it prompts us to do great and splendid works. Nay, more:—I think we can be more sure that we are good, when doing little things in secret, as it were, than when doing greater things, where the world sees us: for it may be vanity, desire of praise, and not real benevolence that induces us to perform the latter, while the former are most likely to proceed from real kindness of heart. At any rate—we can be as good *inside*, when practising every day virtues, as when we go abroad to take part in some famous exploit. Jesus teaches us this. He teaches us that virtue is in the motive and not in the act—in what the heart feels, not in what the hand does. All the Jews when they went up to Jerusalem, put money into the treasury to support the worship of the temple. One day, you remember, Jesus stood in that part of the temple, where the treasury was. He saw many go up and drop in their contribution. The lordly pharisees with their flowing garments—the rich and proud with their splendid dresses, came and cast in their silver and gold. But Jesus said nothing. At length a poor widow, tottered up and dropped in *two mites*. Then the Saviour turned to his disciples and said; “Of a truth I say unto you, that this poor widow hath cast in more than they all. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.” The widow’s gift was very small—only *two mites*: but then it came from a sincere heart—from a bosom rich in goodness—and so it was the largest gift of all. I read a story not long since which teaches the same truth that Jesus taught when he commended the widow. Somebody sent a poor old blind soldier one of the bibles printed for the blind. The words in these bibles, you know, are raised, and the blind read by feeling out the shape of the letters. This old soldier’s fingers were stiff and the skin on the ends of them was hard and he could not feel very quick or easily: and what do you think he did to remedy the difficulty? *He put blisters on the ends of his fingers to make them more tender*. That was a little thing to do—and it seems to you, perhaps, very funny, and you laugh at it. But think how much it says. Think how much it tells us of the blind old soldier’s heart. Think how it shows us what a strong and good desire he had to read about our Father in Heaven and Jesus Christ—think of this and the old soldier blistering his fingers, becomes—does he not? a great man. God, the bible tells us, looks upon the heart. It is not *what* we do—so much as *how* we do it, and *why* we do it, that *HE* notices. We may serve *HIM*, therefore, and be good in little things as well as in great things: nay, we may serve *HIM* better; because, as I said just now, we can do great things only occasionally, but little things we can do all the time.

III. Little things do as much towards making people happy as great things,—perhaps I might truly say they do more. If you should go into a cotton factory, you would be very much mistaken if you thought the great wheels alone were necessary to make the fine goods. The smallest wheels,

even some parts of the machinery you might hardly notice at all, have a large share in the spinning of the threads and in the weaving of the cloth. Just so it is in life. Think what makes the comfort of a family. Is it a splendid act done once in a month or a year? Is it not rather humble acts of kindness and love done every hour and every moment. Constant cheerfulness, a readiness always to save others trouble, a disposition to accommodate, a quiet manner, a willingness to give up your own wishes, when by so doing you can help your friends,—these are what some would call little things, but how much they add to the brightness of the fire-side, how much they do to make home the loveliest spot on earth. Look into a school. Is it now and then a noble deed, a single perfect recitation, is it obedience only in great matters, which makes it a peaceful school? No, you will say. It is carefulness to do right, and be obedient in many small affairs. A clock does not keep the best time *when once in a while* the weights give a hard pull, the pendulum jumps from one side to the other with a jerk, the bell strikes fast and loud. It keeps the best time when every part of it works carefully, and steadily and constantly; when each wheel and tooth and spring is industrious and ever ready to perform its duty, whether seen by every body, like the hands on the dial, or heard by every body, like the hammer on the bell,—or whether concealed in the case, and only known as invisible contributors to the correct behaviour of the whole clock. It is the same among men and women and children. Somebody says “trifles make the sum of human things;” so they do; and to have human things true and beautiful and harmonious we must be very careful about trifles. How much pain one unkind word may cause. How much trouble a single unpleasant habit may give. How much unhappiness negligence about small matters may produce. On the other hand, consider how, as the diligents ants by carrying one grain at a time can build what to them is a mountain, so you, by filling every minute with goodness, by giving to every little act the brightness of love and truth, may in the course of time add more than tongue can tell to the pleasure and peace of all around you. “Some munificent princes, whenever they appear amongst their people, cause small coins to be scattered far and wide to excite the grateful feelings of the multitude and make the royal presence welcome. Every man with a benevolent heart and courteous manners, every man that takes pains to be good and just and kind, even in the commonest and smallest affairs of life, elevates himself into more than a prince: he scatters pleasure by his looks, his voice and his deeds wherever he goes, and *his treasure is inexhaustible*.”

IV. Jesus taught the value of little things. I have told you already what he said about the widow’s mites. In his whole life too, you can see how much regard he had for the humble, the poor and those whom the proud and rich were apt to despise. You remember too, perhaps, what he said about idle words, and gathering up the fragments, that nothing be lost. Indeed the Saviour every where teaches us that true greatness does not con-

sist in splendid deeds which make the world stare and wonder, but that the humblest are sometimes the greatest. A large world is not necessary for us in order that we may be Christians. The little world of home, the little world of childhood, is big enough, if rightly used. Think if you can remember any precept of Jesus that may not be obeyed every day and in what are called trifling matters. Cannot boys and girls be kind and forgiving, gentle and affectionate on the play-ground? Cannot they practise self-denial, self-control, every time they come to the breakfast, dinner or supper table? You will not grow good very fast if you wait for great occasions to perform famous deeds. The true way is to listen to the instructions of the Saviour, which you may apply to the duties, no matter how humble, of each passing moment, and to copy the Saviour's example, who *always* "went about doing good." There are thousands of people in the world, not known beyond their neighborhood, who toil on year after year in obscurity, and never have the opportunity or the means to perform works that excite the admiration of the multitude. But the poorest and humblest amongst these thousands, who is faithful in little things, from a right motive and a sense of duty, is a true disciple of Christ, for he says, "that whosoever gives a cup of cold water only in his name, shall not lose his reward, and that whosoever does an act of kindness to the least among his brethren, does it unto him."

V. Finally, children, let me say it with reverence, but still say it, because it is true, God attends to what seem to us little things, as carefully and with as much love, as he attends to what seem to us great things. He listens to the praises of angels, but He also hears the sigh and the prayer of the humblest of men; He guides the stars in their courses, but He also shapes the dew-drops. He rides on the whirlwind and directs the storm, but He also watches the fall of the sparrow. He fills the sun with light, but He also unfolds the lowly violet. Every leaf is made as perfectly as every world. The insect is fed as regularly as the greatest and best of men. Each blade of grass is visited with rain and warmth, as surely as each noble oak. Our Father's ever present love overlooks no thing and no creature He has made. He does not forget the flower any more than He forgets the seraph. Is not this a beautiful truth? Does it not teach you a beautiful lesson? If God, who is Almighty and from everlasting to everlasting the same Infinite Being,—if He visits with his benevolence, feeds out of his bounty, surrounds with his protection, all parts and all beings in *this* creation, is it right for you to despise or neglect little things?

I think, children, I have shown you that little things are great things, and as deserving of attention as great things. Let me here add, that as Naaman, by what seemed to him a small act, cured himself of a terrible disease, so you by small acts may get rid of a leprosy, that unless you are careful will trouble you and make you unhappy,—I mean the leprosy of sin. Vices are to be escaped by filling the soul with virtues. Bad habits

are to be avoided by forming good habits; and good habits are formed not all at once, but by degrees, by being careful about trifles, by trying to do every thing in the right way and from right motives. Heaven is to be reached by steady progress in goodness, not by one endeavor or a few great endeavors. Christian character, that character which Jesus tells us will alone obtain peace and the favor of God, is to be acquired by most people by the performance of humble duties and in private life; because only a few can be very great among men, and attract the gaze of the world. With you, children, especially is it true, that you are to be like the Saviour, by obeying his precepts in little things; for whilst you are young famous exploits are not in your power. But a child may be as much of a Christian *for a child*, as a man can be for a man. Sometimes we meet with those in the morning of life who are very lovely, and sometimes with those who go early to the grave beautiful in their virtue. A few days since I stood by the bedside of one, whose body has since been given to the dust, and whose spirit has since returned to God; one whom some of you who will read this knew and loved. She was sick for months. She knew many weeks before she breathed her last, that she was to die. She had a mother, a little brother, sisters and a large circle of friends who were very dear to her. Earth was pleasant and bright to her, and she enjoyed life as much as any of you enjoy it. But she was a good girl, a humble, childlike Christian, and when she felt it was her Father's will that she should go hence, she did not murmur or complain. She was patient and peaceful to the last. She had never done, never had the opportunity of doing, great things; but, I believe, she always tried to be faithful in little things; and she was faithful to the last, resigned, affectionate and disinterested. She was very fond of the Sunday School. When asked, by a friend, if she had any message to send the scholars? She said, "Yes. Give them my love, and tell them to seek the Saviour before it is too late." How can I better close this sermon than by asking all children who read it to hear and obey this message of the dying girl; by advising them as she did to seek the Saviour; to seek him by loving truth and goodness, by striving to imitate his example, by endeavoring to acquire his spirit of love and kindness, by being thoughtful and watchful so as to keep his precepts in little things; that thus he may hereafter say to each one of you, as the man in the parable said to the servant who had made a right use of the talents entrusted to his keeping, "well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

It is stated that during the year 1840, the total number of persons convicted of felony in England was 18,927—of these 4,105 were transported, out of which number only 390 had received such an education as enabled them to read and understand the Bible, the remaining 3,715 being more or less, and the great majority wholly uneducated.

Forget me Not.

BY WILLIAM HENRY HARRISON.

The star that shines so pure and bright,
Like a far-off place of bliss,
And tells the broken hearted
There are brighter worlds than this ;
The moon that courses through the sky,
Like man's uncertain doom,
Now shining bright with borrowed light,
Now wrapped in deepest gloom,—
Or when eclipsed, a dreary blank,
A fearful emblem given
Of a heart shut out by a sinful world
From the blessed light of Heaven ;
The flower that freely casts its wealth
Of perfume on the gale
The breeze that mourns the summer's close
With melancholy wail ;
The stream that cleaves the mountains side
Or gurgles from the grot—
All speak in their Creator's name,
And say " *Forget me not !* "

" Forget me not," the thunder roars,
As it bursts its sulph'ry cloud
T'is murmured by the distant hills,
In echoes long and loud ;
T'is written by the Almighty hand
In characters of flame,
When the lightnings glare with vivid flash,
And His wrath and power proclaim,
T'is murmured when the white wave falls
Upon the wreck strewn shore,
As a hoary warrior bows his crest
When his day of work is o'er.

Isles of Shoals.

Continued from 142d page.

Whilst Miss Peabody was at the Shoals, some of the inhabitants became anxious to have also a regular preacher, and agreed to contribute something towards his support. Accordingly, in August, 1824, the Rev. Samuel Sewall was engaged as a missionary. He reached the islands Sept. 25, 1824 ; at that time the number of inhabitants was 69. Several of the men subscribed and paid \$53, towards the salary of Mr. Sewall. Mr. Sewall remained at the Shoals about two years ; he died at Rye, N. H. where he had gone on business, March 16th, 1826, of a lung fever, after a sickness of seven days. The meeting house, or rather the wood work of the meeting house, was destroyed by fire, January 2, 1826 ; it was repaired by the hand of charity at an expense of \$400. It was dedicated in September, 1830 ; and the sermon was preached from Genesis xxviii, 17, by the Rev. Leonard Withington, of Newbury. In 1831, Miss Clementine B. Peirce kept the school on Star island. In Nov. 1834, Mr. Robert W. Fuller went to the Shoals as a teacher, and remained there five months. During the summer months of the same year, Mrs. Chickering, and Miss M. Titcomb, resided as instructresses at the islands, and formed a Temperance Society. Mr. Origin Smith, the present missionary, first visited the Shoals August 26, 1835. The next spring he taught the school for

three months ; and in the same work he spent the winter of 1836—7 ; since June, 1837, he has been permanently settled at the Shoals with his wife and family. Mr. Smith is supported in part by the Society for propagating the Gospel, in part by the Rev. Mr. Peabody's parish, in Portsmouth, N. H., in part by the islanders, and in part by donations from individuals in this town. A few extracts from Mr. Smith's Reports, and a letter to the Rev. Dr. Parkman, of Boston, will give the reader an idea of the present condition of the people at the Shoals, and of the improvement that has taken place among them. In 1840, Mr. Smith says—" The people of my charge seem to be willing to do what they can for my support, yet they are able to do but little. For the past year they have raised forty dollars for my salary, and about ten dollars to procure fuel for the School and Sabbath. * * * The cause of temperance is slowly advancing. * * No intoxicating drink is sold by any person, except Mr. Joseph Cheever, who came from Portsmouth a few months since, and has set up a " dram shop " on Snutty Nose. * * * The Sabbath School continues to be prosperous. The day School is the medium by which we gain access to the inhabitants ; it numbers about forty scholars of both sexes, from four to twenty two years of age. The school will, I think, compare with the common schools of New England ; it is larger in the winter season than in the summer ; for then the fishing business is in a measure suspended. The improvement of my pupils the past year has been good. I am happy to say, a spirit of enterprise and thrift is increasing in this little community, especially among the rising generation. * * * The congregation on the Sabbath, is about three times as large as when I first came to these islands."

The letter to Dr. Parkman, is dated Sept. 16, 1840. In this Mr. Smith says :—" Since the last of February, I have hardly heard a profane oath from any who belong on the islands. * * * The parents are becoming more and more interested in the Sabbath school, and we have much less prejudice to contend with than formerly ; the day school has been kept in operation about ten months the year past—the average number of scholars has been between forty and fifty—they have made pleasing proficiency in their studies ; and their behavior, both in school and out, has been very commendable. The influence of the school is felt among the people as well as children ; the minds of some have been enlightened ; their views enlarged ; their daily deportment improved, and their prospect of usefulness and happiness brightened."

" From forty to sixty, and from that to one hundred, attend meeting on the Sabbath. When we first came to these islands, only two or three women attended public worship ; now about one half of the assembly are females. * * * And the good effects of attendance are increasingly perceptible, in the dress, manners and conversation of the people."

" About forty belong to the Temperance Society, which excludes all intoxicating liquors. The person who sold spirits the past year, has abandon-

ed the sale, joined our Society, delivered an excellent address to the people, and pledged his future influence on the side of Temperance. There is one man here who keeps spirits to sell to strangers and water parties; but he does not sell to the inhabitants on the islands. There are four or five drunkards on all the islands, and four who call themselves "moderate drinkers." There are five men and five women who never attend public worship; three of the men, however, will frequently come and sit on the steps of the meeting house, and listen to what is said; but we cannot prevail upon them to enter the sanctuary."

In his report for 1841, Mr. Smith says: "Several young men have attended school the last three months, and among other studies, have acquired considerable knowledge of *Book-keeping*. Their parents have always kept their accounts (if any at all) on scraps of paper or on the ceiling of their houses. There is an evident increase of interest taken in the school."

We have given these extracts in order that the present state of the Isles of Shoals may be compared with their condition in years past; and also that the evident success of Mr. and Mrs. Smith, may induce the philanthropic to render them such aid as they may need. There is no good reason why by proper exertions in their behalf, the inhabitants of these islands should not become as intelligent and diligent, if not as rich, as in the days of their ancient prosperity.

It was our purpose to end our rough sketches here, but since we began them, some curious items have come to our knowledge, which, although only fragments, are worth preserving; and we shall accordingly give them hereafter. We add to the account already given of the present state of affairs at the Shoals, the following corroborating testimony from the Portsmouth Journal, whose editor has this summer made them a visit.

"In the village there are now forty-two houses, and 144 inhabitants; and such happy mortals as would do one good to look upon. There is neither a lawyer or doctor in the community, nor has the public mind been convulsed by having any portion of that apple of discord, the surplus revenue, thrown among them. Some intimations have been given, that the Shoalers may yet lay an injunction upon the share assigned to New Hampshire, to secure their portions. The most prominent building upon the Islands is a Meeting House, where the Rev. Origin Smith has preached for the last five years. The general attendance, Mr. Smith says, is about sixty; sometimes, however, when the boats are in, the attendance is much larger. Last Sabbath more attended than could find seats. Mr. S. is also the school master, and the little sun-burnt aquatics under his care, for good deportment, might set an example to many children of a larger growth on shore. There is one evil which, in former times, did much mischief there, which has disappeared. Not a glass of ardent spirits can be purchased at Gosport or any of the Islands. (Such was the regulation a few months ago, and we suppose it is now continued.) Here is an example worthy of imitation; let us go to the Shoals and get instruction."

As we intimated, we shall close this series of articles on the Isles of Shoals, of which perhaps our readers are already weary, by setting down without regard to chronological order, a few items which have come to our knowledge since we began our sketches, and which we could not well weave into our narrative.

We believe we have not mentioned as a proof of the former prosperity of these islands, that in 1728 the town of Gosport paid into the Treasury of New Hampshire £16 00 4d, as her proportion of a tax of £1000.

A story is handed down by tradition, reminding us of the voyage of the Methodist meeting house, (which was carried off in the spring of 1823 by a freshet, from Norwich, Connecticut, and ran foul of the schooner Fame of Bridgeport, whilst at anchor in New London harbor,) recorded, as our readers may remember, in a serio-comic fragment, by Brainard, and to be found in Cheever's Common Place Book of American Poetry. The story runs thus: At an early period after the settlement of the Shoals, a house belonging to one Tucket situated on the rock, near the water on Smutty Nose, was washed, during a violent storm, from its foundation and carried entire to Cape Cod, where it went ashore, and a box of linen and papers, &c. were taken out, by which it was discovered where it hailed from. The family had just time to escape before the house went to sea.

Here is another anecdote, it may be well enough to put on our record. "When the famous Low and other pirates infested the American coast, they troubled the fishermen at the Shoals not a little. On one occasion Charles Randall and others were taken by these free-booters. As they had no property, the pirates gave them a flogging, and then asked, "Do you know old Dr. Cotton Mather?" The prisoners replied, "we have heard of him as a very good man." "Well then," said the captors, "our orders are to make each of you jump up three times, and to say at each jump, "*Curse Parson Mather*," otherwise you shall all be hanged." The fishermen were not made of the stuff out of which martyrs are moulded, and so alas! they did as they were ordered."

A friend has pointed out to us a passage in Hubbard's History of New England, relating to a curious event that happened at the Shoals. We give the quotation as sent us, without having time to hunt up the particulars, merely premising that it may throw light upon the subject, to state that in 1641, the two settlements on the Piscataqua, Strawberry Bank (now Portsmouth) and Dover, had voluntarily put themselves under the jurisdiction of Massachusetts. How far the inhabitants of the Shoals were consulted in this thing does not appear. Gibson seems to have been an adventurer as a school-master, and perhaps was not in "orders;" yet, doubtless an Episcopalian. He seems to have been a sensitive, but not a seditious or obstinate man, and did not suppose he was heading a rebellion. Richmond Island must have been in what was then French, now British America. Was it Rich-man's Island about three miles N. of Portland? Here is the extract, and any antiquary so disposed may follow up its hints.

"In the year 1642, the Isles of Shoals being found to fall within the jurisdiction of Massachusetts, and having submitted to the government thereof, were provoked to revolt from them by one Mr. Gibson, a scholar, whom they had entertained in the nature of a minister, and he exercised that function after the manner of the Church of England. He had been sent to Richmond Island that belonged to Mr. Trelany, but not liking to abide there, he removed to Piscataqua, Strawberry Bank, and so at last came to an employment among the fishermen at the Shoals. While he officiated there, he was incensed by some speeches in a sermon of Mr. Larkham's, the minister at Dover, wherein he inveighed against such hirelings. Mr. Gibson, in way of retaliation, sent him an open letter, wherein he scandalized the government of Massachusetts, and opposed their title to those parts; but being called in question by them whose authority he had contemned at a distance, he submitted himself to an acknowledgement of his offence, and was discharged, (in regard he was a stranger,) without either fee or fine."—*Hubbard's History of New England*, page 381.

The following story in regard to an affair of the heart has been handed down. "William Pepperell, the father of the first Sir William, was a native of Cornwall, England. He emigrated to this country about 1676, and settled at the Isles of Shoals as a fisherman. It is said he was so poor for sometime after his arrival, that the lady to whom he paid his addresses at the Shoals, would not hearken to him.—However, in a few years, by his industry and frugality he acquired enough to send out a brig which he loaded to Hull. The lady now came forward and gave her consent. After his marriage he removed to Kittery Point, where he became a very wealthy merchant. He died in 1734."

The first meeting house on Hog Island was built of brick. On that island, it is said, are now to be seen more than seventy old cellars. The removal of the inhabitants from Hog to Star Island, is related to have been on account of the greater ease of landing at the latter with small boats.

"About the year 1790, some of the people of the baser sort, not having the fear of God before their eyes, pulled down and burned the meeting house, (i. e. the second meeting house on Star Island,) which was a neat and convenient building, and had been greatly useful, not only as a place of religious worship, but also as a landmark for seamen."

In 1813, January 14th, the ship *Conception*, a Spanish vessel, was wrecked on Smutty Nose, and all hands were lost. Fourteen bodies were found and decently buried on the Island, side by side."

It may not be generally known that Mr. White, who was murdered some years since at Salem, was a native of the Shoals.

We remarked at the commencement of these sketches, that the history of the Isles of Shoals besides being interesting in itself, had an excellent moral. What that moral is, the reader cannot fail at once to perceive. Here is a community, which, almost in the memory of man, has gone down from

quite a high state of civilization, to a condition even worse than the savage, and now is rising again towards its former prosperity. And what is the cause? Is it not mainly the destruction and renewal of the institutions of religion and education. The whole history of these Islands furnish a practical argument for the necessity of churches and schools to the temporal well-being of society. And, although it may never be that we shall sink to the degradation they have seen, it is well for us to remember the lesson their experience teaches, that it is only as we provide well for the moral and intellectual nature of man, and so give to that nature its rightful supremacy and authority, that we can either preserve our present enlightened condition or advance to higher and yet higher degrees of prosperity.

To the Departed One.

I know thou art gone to the home of thy rest;
Then why should my soul be so sad?
I know thou art gone where the weary are blest,
And the mourner looks up and is glad;
Where love has put off in the land of its birth,
The stain it had gathered in this,
And hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of bliss.

I know thou art gone where thy forehead is starred
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marred,
Nor the heart flung back from its goal.
I know thou hast drunken of Lethe that flows
Through a land where they do not forget—
That sheds over memory only repose,
And takes from it only regret.

This eye must be dark, that so long has been dimmed,
Ere again it may gaze upon thine;
But my heart has revelations of thee and thy home,
In many a token and sign;
I never look up with a vow to the sky,
But a light like thy beauty is there;
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer.

In thy far away dwelling, wherever it be,
I believe thou hast visions of mind;
And thy love, that made all things as music to me
I have not yet learned to resign:
In the hush of the night, on the waste of the sea,
Or alone in the breeze on the bill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still.

And though, like a mourner that sits by a tomb,
I am wrapped in a mantle of care—
Yet the grief of my bosom—oh, call it not gloom,
Is not the black grief of despair.
By sorrow revealed, as the stars are by night,
Far off a bright vision appears
And hope, like the rainbow, a creature of light,
Is born, like the rainbow, in tears.

The upright, if he suffer calumny to move him, fears the tongue of man more than the eye of God.

The Silver Tankard.

This beautiful story, which we publish to-day, is taken from "the Monthly Miscellany of Religion and Letters" for November. It was written by a merchant in Portsmouth, whose interest in measures for the promotion of peace and the relief of suffering humanity, is well known to his many friends. We are assured by the grandson of the heroine of the tale, that the principal facts are strictly true; and that he has frequently drank out of the tankard, which is still preserved in the family.—The story is a simple one—and yet the moral of it is most important. The world with its turbulent and vindictive passions, is slow to believe that there is more power in kindness, than in severity. It is a melancholy truth, but too easily proved, that society, in many cases, first manufactures and then with a hypocritical affectation of righteous indignation punishes crime. It is also a melancholy truth that the egregious folly of attempting to promote permanent peace and order, through the instrumentality of physical force, and the agency of the worst passions, is still practised, although the history of the world shows that no good has ever come, and obvious considerations, independent of experience, make it clear that no good ever can come from such proceedings.—Wars only perpetuate wars. The dungeon and the gibbet never had any reforming power. Persecution never made converts to any cause, however good.—For the protection of the community, it may be necessary to visit offences against social order with quick and severe retribution. It is not of this we are speaking: but rather what will be most efficacious as a reforming influence—as a preventive of crime—as a promoter of peace on earth, and good will among men. This benign power we say is *not* force and laws with bloody penalties. There is an omnipotence in genuine kindness—a real, sincere spirit of humanity—a faith in man that works by affection—of which, as yet, notwithstanding some, nay many glorious manifestations which shine as stars in the darkness of midnight, the world at large hardly dreams. But until that omnipotence is believed in and acted upon, to an extent far greater than at present, we shall continue to gather into our prisons annual crops of crime; even as we gather into our granaries annual harvests of wheat—we shall continue to educate out of each generation enough to fill the places of the hardened villains whom the law may cut off in the midst of their wickedness. We shall continue to sell our fellow-creatures into bondage to vice for money; and to wet the bosom of the earth, which was intended to feed the race with blessings, with the blood of man, shed in strife with his brother.

Some may think this rather too serious a train of remark for the columns of a daily newspaper—but we have no apology to make for it. It is quite time for the press to touch upon such themes. It is quite time that those practical principles, in regard to the true methods of preventing social evils and rescuing the disturbers of the community from degradation—which the nature of man and past experience teaches, as well as a higher authority,

it is quite time these principles should be urged through every organ that reaches the public: for there is not a man who has not occasion to practise them every hour.—*Newburyport Herald*.

On a slope of land opening itself to the south, in a thickly settled town in the State of Maine, some hundred and more years ago, stood a farmhouse to which the epithet "comfortable" might be applied. The old forest came down to the back of it; in front were cultivated fields, beyond which was ground partially cleared, full of pine stumps, and here and there standing erect, the giant trunks of trees which the fire had scorched and blackened, though it had failed to overthrow them. The house stood at the very verge of settlement, so that from it no cottage could be seen; the nearest neighbor was distant about six miles. Daniel Gordon, the owner and occupant of the premises we have described, had chosen this valley in the wilderness, a wide, rich tract of land, not only as his home, but, prospectively, as the home of his children and his children's children. He was willing to be far off from men, that his children might have room to settle around him. He was looked upon as the rich man of that district, well known over all that part of the country. His house was completely finished, and was large for the times, having two stories in front and one behind, with a long sloping roof; it seemed as if it leaned to the south to offer its back to the cold winds from the northern mountains. It was full of the comforts of life,—the furniture even a little "showy" for a Puritan; when the table was set, there was, to use the Yankee phrase, 'considerable' silver plate, among which a large tankard stood pre-eminent. This silver had been the property or his father, and was brought over from the mother country.

Now, we go back to this pleasant valley as it was on a bright and beautiful morning in the month of June. It was Sunday, and though early, the two sons of Daniel Gordon and the hired man had gone to meeting on foot, down to the 'Land-ing,' a little village on the banks of the river, ten miles distant. Daniel himself was standing at the door, with the horse and chaise ready, and waiting for his good wife who had been somewhat detained; for even then, in those primitive times, the women would be a little backward,—for the last word or the last house-keeping duty. He was standing on the door-step enjoying the freshness of the morning, with a little pride in his heart perhaps, as he cast his eye over the extent of his possessions spread before him. At that instant a neighbor of six miles' distance, rode up on horseback and beckoned to him from the gate of the enclosure around the house.

'Good morning, neighbor Gordon,' said he, 'I have come out of my way in going to meeting to tell you that Tom Smith—that daring thief—with two others has been seen prowling about in these parts, and that you'd better look out, lest you have a visit. I have got nothing in my house to bring them there, but they may be after the silver tankard, neighbor, and the silver spoons. I have often told you that these things were not fit for these

new parts. 'Tom is a bold fellow, but I suppose the fewer he meets when he goes to steal, the better. I don't think it safe for you all to be off to meeting to-day;—but I am in a hurry, neighbor, so good-by.'

This communication placed our friend Daniel in an unpleasant dilemma. It had been settled that no one was to be left at home but his daughter *Mehitable*, a beautiful little girl, about nine years old. Shall I stay or go, was the question. Daniel was a Puritan; he had strict notions of the duty of worshipping God in His temple, and he had faith that God would bless him only as he did his duty; but then he was a father, and little *Hitty* was the light and joy of his eyes.

But these Puritans were stern and unflinching. He soon settled the point. 'I won't even take *Hitty* with me, for it will make her cowardly. The thieves may not come,—neighbor Perkins may be mistaken; and if they do come to my house they will not hurt that child. At any rate she is in God's hands, and we will go to worship Him who never forsakes those who put their trust in Him.' As he settled this, the girl and the mother came out; the mother stepped into the chaise, the father after her, saying to the child, 'If any strangers come, *Hitty*, treat them well.—We can spare of our abundance to the poor. What is silver or gold when we think of God's holy word?' With these words on his lips he drove off, a troubled man in spite of his religious trust, because he left his daughter in the wilderness alone.

Little *Hitty*, as the daughter of a Puritan, was strictly brought up to observe the Lord's day. She knew that she ought to return to the house; but nature this once at least got the better of her training. 'No harm,' thought she, 'for me to see the brood of chickens.' Nor did she when she had given them water, go into the house, but loitered and lingered, hearing the robin sing, and following with her eye the *bobolinc* as he flitted from shrub to shrub. She passed almost an hour out of the house because she did not want to be alone, and she did not feel alone when she was out among the birds and was gathering here and there a wild flower. But at last she went in, took her Bible and seated herself at the window, sometimes reading and sometimes looking out.

As she was there seated she saw three men coming up towards the house, and she was right glad to see them; for she felt lonely, and there was a dreary long day before her. 'Father,' thought she, 'meant something when he told me to be kind to strangers. I suppose he expected them. I wonder what keeps them all from meeting. Never mind; they shall see I can do something for them, if I am little *Hitty*.' So putting down the Bible she ran to meet them, happy, confiding, and even glad they had come; and without waiting for them to speak, she called to them to come in with her, and said, 'I am all alone; if mother was here she would do more for you, but I will do all I can;—and all this with a frank, loving heart, glad to do good to others, and glad to please her father whose last words were, to spare of their abundance to the weary traveller.

Smith and his two companions entered. Now it was neither breakfast time nor dinner time, but about half way between both; yet little *Hitty*'s head was full of the direction, 'spare of our abundance;' and almost before they were fairly in the house she asked if she should get them something to eat. Smith replied, 'Yes, I will thank you, my child, for we are all hungry.' This was indeed a civil speech for the thief, who half starved had been lurking in the woods to watch his chance to steal the 'silver tankard' as soon as the 'men folks' had gone to meeting. 'Shall I give you cold victuals, or will you wait until I can cook some meat;' asked *Hitty*. 'We can't wait,' was the reply; 'give us what you have ready as soon as you can.' 'I am glad you don't want me to cook for you,—but I would if you did,—because father would rather not have much cooking on Sundays.' Then away she tripped about making her preparation for their repast. Smith himself helped her out with the table. She spread upon it a clean white cloth, and placed upon it the silver tankard full of the 'old orchard,' with a large quantity of wheaten bread and a dish of cold meat. I don't know why the silver spoons were put on, perhaps little *Hitty* thought they made the table look prettier. After all was done, she turned to Smith and with a courtesy told him that dinner was ready.

The child had been so busy in arranging her table, and so thoughtful of her housewifery, that she took little or no notice of the appearance of her guests. She did the work as cheerily and freely, and was as unembarrassed as if she had been surrounded by her father and mother and brothers. One of the thieves sat down doggedly, with his hands on his knees and his face down almost to his hands, looking all the time on the floor. Another, a younger and better looking man, stood confused and irresolute, as if he had not been well broken to his trade, and often would he go to the window and look out, keeping his back on the child. Smith on the other hand looked unconcerned, as if he had quite forgotten his purpose. He never once took his attention off the child, following her with his eye as she bustled about in arranging the dinner table; there was even half a smile on his face. They all moved to the table, Smith's chair at the head, one of his companions on each side, the child at the foot, standing there to help her guests and to be ready to go for further supplies as there was need.

The men ate as hungry men, almost in silence, drinking occasionally from the silver tankard. When they had done, Smith started up suddenly, and said, 'Come! let's go.' 'What!' exclaimed the older robber, 'go with empty hands when this silver is here.' He seized the tankard. 'Put that down!' shouted Smith; 'I'll shoot the man who takes a single thing from this house!' Poor *Hitty* at once awaked to a sense of the character of her guests; with terror in her face and yet with a child-like frankness she ran to Smith, took hold of his hand, and looked into his face as if she felt sure that he would take care of her.

The old thief, looking to his young companion and finding that he was ready to give up the job,

and seeing that Smith was resolute, put down the tankard, growling like a dog which has had a bone taken from him—'fool! catch me in your company again;' and with such expressions left the house, followed by the other. Smith put his hand on the head of the child and said, 'Don't be afraid—stay quiet in the house—nobody shall hurt you.' Thus ended the visit of the thieves; thus God preserved the property of those who had their trust in Him. What a story had the child to tell when the family came home! How hearty was the thanksgiving that went up that evening from the family altar!

A year or two after this poor Tom Smith was arrested for the commission of some crime, was tried and condemned to be executed. Daniel Gordon heard of this, and that he was confined in jail in a seaport town, to wait for the dreadful day when he was to be hung up as a dog between heaven and earth. Gordon could not keep away from him; he felt drawn to the protector of his daughter, and went down to see him. When he entered the dungeon, Smith was seated, his face was pale, his hair tangled and matted together,—for why should he care for his looks; there was no other expression in his countenance, than that of irritation from being intruded upon, when he wanted to hear nothing, see nothing, more of his brother man; he did not rise, nor even look up, nor return the salutation of Gordon, who continued to stand before him. At last, as if wearied beyond endurance, he asked, 'What do you want of me? Can't you let me alone even here?'

'I am come,' said Gordon, 'to see you, because my daughter told me all you did for her when you _____.'

As if touched to the heart, Smith's whole appearance changed, an expression of deep interest came over his features, he was altogether another man. The sullen indifference passed away in an instant. 'Are you the father of that little girl? O what a dear child she is! Is she well and happy? How I love to think of her! That's one pleasant thing I have to think of. For once I was treated like other men. Could I kiss her once, I think I should feel happier.' In this hurried manner he poured out an intensity of feeling little supposed to lie in the bosom of a condemned felon.

Gordon remained with Smith, whispered to him of peace beyond the grave for the penitent, smoothing in some degree his passage through the dark valley, and did not return unto his family until Christian love could do no more for an erring brother, on whom scarcely before had the eye of pity rested, whose hand had been against all men because their hands had been against him.

I have told the story more at length and interwoven some unimportant circumstances, but it is before you substantially as it was related to me. The main incidents are true, though, doubtless, the story having been handed down from generation to generation, and has been colored by the imagination. The silver tankard as an heir loom has descended in the family—the property of the daughter named Mehitabel, and is now in the possession of the lady of a clergyman in Massachusetts.

What a crowd of thoughts do these incidents cause to rush in upon the mind! How sure is the overcoming of evil with good. How truly did Jesus Christ know what is in the heart of man. How true to the best feelings of human nature are even the out-casts of society. How much of our virtue do we owe to our position among men. How inconsistent with Christian love is it to put to death our brother, whose crimes arise mainly from the vices and wrong structure of society. How incessant should be our exertions to disseminate the truth, that the world may be reformed, and the law of love be substituted for the law of peace. The reader will not, however, need our help to make the right use of the guarding of the "silver tankard" by the kindness and innocence of a child.
S. E. C.

"Children Come to Prayer."

"O come, let us worship and bow down: let us kneel before our Maker."

The following beautiful lines were published in the Union Annual, under the head of "The Family Altar."

Come to the place of prayer!
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

Come to the place of prayer!
Ye band of loving hearts; O come and raise,
With one consent, the grateful song of praise,
To him who blest'd you with a lot so fair!

Come in the morning hour.
Who hath raised you from the dream of night?
Whose hand hath poured around the cheering light?
Come and adore that kind and heavenly power.

Come at the close of day.
Ere wearied nature sinks in gentle rest;
Come, and let your sins be here confessed;
Come, and for his protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful home in gloom arrayed?
Yet pray, for He can turn the gloom to light.

Has sickness entered in
Your peaceful mansion? then let the prayer ascend,
On wings of faith, to that all gracious Friend,
Who came to heal the bitter pains of sin.

Come to the place of prayer.
At morn, at night, in gladness or in grief—
Surround the throne of grace; there seek relief,
Or pay your free and grateful homage there.

So in the world above
Parents and children may meet at last,
When this their weary pilgrimage is past,
To mingle their joyful notes of love.

Honest Actions.—The memory of good and worthy actions gives a quicker relish to the soul than it could ever possibly take in the highest enjoyments of youth.—*Addison.*

Temperance at Washington.

We find the following letter in the Albany Argus:

WASHINGTON CITY, Jan. 7, 1842.

E. C. Delavan, Esq.—My Dear Sir—For some weeks past the temperance cause in this city has excited an unusual interest, which has been followed by some very extraordinary results. Temperance meetings have been held two or three evenings every week; the great transparent painting which I have forwarded to you, representing the condition of the drunkard's stomach in the various stages of intemperance, has been exhibited and explained; crowds have thronged the houses to see and to hear, and multitudes have signed the total abstinence pledge, many of whom have been abandoned drunkards for years. The hearts of the most despondent are cheered, and we confidently look forward to the time when this city shall stand redeemed, and intemperance be swept from the metropolis of the country.

A most animating and glorious scene was witnessed at the meeting of our *Freeman's Vigilant Total Abstinence Society*, held at the Medical College this evening, which I will briefly describe. The name of Thomas F. Marshall, a member of Congress from Kentucky, nephew of the late Chief Justice Marshall, is doubtless familiar to you. His intellect is of a very high order, and his mind of that peculiar and original cast which gives pungency, power and eloquence to all his efforts in the House of Representatives; and he possesses also a warm, generous and philanthropic heart. But while he has been admired for the splendor of his genius, and loved for the qualities of his heart, and while we have felt proud of him as an American orator, all have wept over him: yes, all—political friends and political opponents—have wept over him as a lost and ruined man. But this day, Thomas F. Marshall, while in the Hall of Representatives, came to the conclusion that he was lost forever, without a speedy and entire reformation, and deliberately formed the resolution to join a temperance society. This evening he was accompanied by his friend Mr Briggs and myself to the temperance meeting at the college, where he placed his name on the parchment roll, and took the total abstinence pledge; after which he rose and made a most touching and eloquent address, detailing some interesting incidents in the history of his life. Among other things, he said he was not ashamed of the act which he had consummated; that he was not only willing that this step should be known to the society, but to Congress—to the nation—to the world. After he sat down, Mr Briggs rose, and from an overflowing heart made an address full of power and pathos. Several other speeches followed, and an impression was made upon the audience which will not soon be effaced. Several other members of Congress followed Mr Marshall's example and placed their names under his upon the roll.

I need not tell you, that this event, while it is destined to heal a mother's wounds, will cause a whole State—nay, a whole nation to rejoice over the return of a lost favorite son.

Let us now have the example of the President and his Cabinet; let them banish from their tables and social parties, the use of wine and other intoxicating drinks; and let the members of Congress sustain us by the influence of their example, and the great object will soon be accomplished and we shall become a happy, virtuous and wealthy people.

Very truly yours,

THOS. SEWALL.

Memoir of Montyon.

From the French of the Countess de Bradi.

Spain had had her Las Casas, assertor of the rights of the Indian; England had had her Howard, friend of the prisoner; the French of our day have realized, in the virtuous Montyon, the perfect ideal of a benefactor of the human race, such as the present state of civilization leads us to form. Is not, in fine, that charity which meets both the spiritual and physical wants of one's fellow-men, the genius of Benevolence? And even should a woman undertake the writing of this article, short though it be, on the life and good actions of Montyon, the reproach of forwardness will not be cast upon her. Already have distinguished writers paid their tribute of praise to Montyon, and the extracts which a woman is at liberty to make therefrom will be worthy of the good man whom they have eulogized. Thus may mothers, of every condition, teach their children to revere the character and bless the memory of Montyon,—the good, rich man! The eulogy of Montyon is nothing more than a simple, unadorned recital.

Antonie-Jean-Baptiste-Robert Anget, baron de Montyon, born at Paris on the 23d of December, 1733, was the son of a man of fortune. The young Montyon obtained high honors at the University of Paris. A good education enlarged his mental powers, and taught him to direct the extreme sensibility of his heart towards those to whom it would be useful, rather than towards those who might repay the expression of it by their sympathy with him. Being appointed King's Counselor at the Chatelet in 1755 (at the age of 22) Montyon showed himself to be then, what he remained during life, laborious, upright, and disinterested. He was soon after appointed a Member of the General Council, and was, in 1760, made Master of Requests. He was but 27 years of age, and the law required that he who held this office should be 31 years old,—but the King (Louis XV.) removed the objections arising from his youth, by considerations of "his precocious talents and profound learning." His new situation demanded much thought, watchfulness and courage; he on one occasion, when at the age of 33, alone opposed the whole Council when he disapproved of their judgment in a certain case. Appointed in 1768, to the administration of Auvergne, Montyon there obtained the gratitude, respect and love of all the inhabitants, especially of the poor. Although he was not in possession of the great wealth which he afterwards possessed, he even then set aside regularly from his income 20,000 francs, (\$4,000.) This he spent, as he preferred to do, without the knowledge of any one; the sums were written down in his

books without any mention of how they were applied. He merely put upon the margin a mark, which has since been discovered to be the designation of his charitable deeds. In the new office to which he was called, however, he could no longer conceal the good he was doing. All the horrors of a severe famine were obviated, not by alms-giving, but by public works, which a father's solicitude directs; agriculturists and artisans, the objects of an unlimited benevolence, till then unknown; the rich influenced by a most forcible example,—this is the spectacle which Montyon's administration of Auvergne presents to us. To give occupation to the poor, he embellished the cities of Aurillac and Moriac with walks to which his name has been given. In both of these cities have monuments been erected to his memory, by the municipal officers. Montyon loved his province, because he there did good, but he refused to inaugurate the magistrates nominated by the Chancellor Malesherbes, and whom public opinion, no less than justice rejected. To the great regret, and notwithstanding the petitions of the people, Montyon was recalled; he was then appointed to the administration of Marseilles, and soon after to that of La Rochelle. Wearied of such injustice, Montyon sent to the new king (Louis XVI.) in 1774, a memorial in which we find these words, worthy of note: "If in the three provinces where I have governed, there is any one who can accuse me of having wilfully wronged him,—if in this memorial there is any violation of truth,—I willingly relinquish life, property and honor." The king, struck with the force of these remarks, immediately ordered that a letter should be written to Montyon, expressing his entire approbation; the letter was written, but Montyon was not restored to his office; he was, after this, made Counsellor of State. Montyon divided his time between his charitable labors, and the writing of books, which had for their end the good of the people. In 1788 he published, under the name of his Secretary, a work entitled, "Observations and Reflections on the population of France." This book met with great success, and was translated into several languages. Many accounts have been given of the anecdote of the Count d'Artois (since Charles X.) and his young companions, who revived it is said, for the venerable Montyon, the portrait of the great Sully, as a laughing stock for the courtiers of the young king Louis XIII. The brother of Louis XVI. nobly repaired his wrong by appointing Montyon, a few days after, a member of his household (1780.) Montyon accepted this office only on condition that it should be gratuitous. In 1787 he was nominated to be Keeper of the Seals. As early as 1788, foreseeing our political troubles, he secured a portion of his great fortune, which he was spending so nobly. We find the following list of annual prizes which Montyon had founded, as benefactor of the French, although he was nevertheless obliged to quit France, and had never suffered his name to be connected with his charities:—In 1780, a prize for experiments useful to the arts, to be adjudged by the Academy of Sciences; in 1782, a prize for a literary work, whence

might result the greatest good to society, to be adjudged by the French Academy; and in the same year a prize for some plan which would render mechanical operations less injurious to the health of artists and workmen, to be adjudged by the Academy of Sciences. Louis XVI. wrote to the Academy that he was pleased with this act of benevolence, and only regretted that he had not suggested it himself. In 1783, a prize for a memorial, sustained by experiment, which should simplify the processes of any mechanical art, to be adjudged by the Academy of Sciences; and a prize for a virtuous deed performed by a French pauper; lastly, in 1787, a prize on a question in medicine, to be adjudged by the Medical School. The several capitals of these prize funds, were sent in 1783 to aid the poor of Porton and Berry; and the capital of an annuity secured that same year to a literary man, whom the giver did not know, and who never knew the name of his benefactor, amounted in the whole to more than 80,000 livres (\$16,000.)—Montyon passed the first years of his emigration at Geneva. He was in that city, when he obtained in 1792, the last of the prizes which the French Academy gave out, on this subject—Consequences which have resulted for Europe, from the discovery of America, with relation to Politics, Morals and Commerce. The author's name was not given, but he was recognized, because, instead of taking the prize, which amounted to 3,000 francs (\$600,) he set it apart for him who, by the decision of the Academy of Sciences, should point out the best means of employing the Negroes. Forced by the approach of the republican army to seek refuge in England, he remained there till the first restoration of the Bourbons. Continuing, in foreign countries, to comfort the suffering, he devoted yearly at London, 5,000 francs (\$1,000) to emigrants, his companions in misfortune; and a like sum to the French republican soldiers, who were prisoners in England,—while a sum of 10,000 francs (\$2,000) was regularly sent to Auvergne, to relieve the necessities of the poor. It is also Montyon, who, hearing the misery of an old general spoken of, carries the next day a sum of 8,000 francs (\$1,600) to the old man, whose name he does not inquire, nor does he make himself known to him. In 1796, Montyon published his "Report to the king," (Louis XVIII.) a remarkable work. The Academy of Stockholm awarded to him, in 1801, a prize on this subject,—Progress of Literature in the Eighteenth century. Montyon wrote a book on this question: What Influences have the Different Kinds of Taxes on the Morality, Activity and Industry of the People? The question was proposed by the Royal Society of Gottingen. Montyon did not obtain the prize, since the Society, as they said, were to award that for a pamphlet. Montyon had written an excellent book. On his return to France, in 1814, Montyon busied himself, with his untiring energy, in re-establishing his former benevolent institutions and in establishing new ones. Thinking that a person must be reduced to the lowest depths of misfortune who borrows money on securities of no value, he devoted 15,000 francs (\$3,000) a year, still being incognito, to withdrawing from

the Mont de Piete, the property under the value of 5 francs (\$1.00,) belonging to indigent mothers. He offered the sum of 10,000 francs (\$2,000,) half of it to encourage draining and clearing lands ; half for an institution for loaning without interest to mechanics and laborers. But the most admirable of all the benevolent deeds of Montyon, doubtless, is the establishment of an institution for the benefit of that class of people, so numerous, and, till Montyon's time, so neglected,—the indigent convalescents in the hospitals. Hospitals filled with the sick cannot afford an asylum for the convalescent. These latter, suddenly deprived of care, forced by want to work before they had regained their strength, were soon brought back to the hospitals ; which they re-entered in a state of greater suffering, oftentimes, than at their first entrance. Montyon has obviated this aggravation of ills by a richly endowed institution, which furnishes, in twelve Parisian mayoralties, to the indigent convalescents the means of subsisting till they can return to their work. It is in the midst of these labors that death came to remove Montyon (Dec. 29th, 1820,) but could not terminate the influence of his good deeds, which survived his death. We find that his property was thus disposed of in his will : 3,800,000 francs (\$760,000) to be given to the hospitals ; 1,275,000 francs (\$275,000) for all the prize-funds established by him, and which the French Academy and the Academy of Sciences annually distribute. What an assemblage of virtues had this true benevolence developed in the character of Montyon ! Order, watchfulness, activity and prudence regulated all his actions. Often must he await with patience the right moment for being useful ; sometimes he must anticipate it ; he must also set at nought public opinion, by accusing the rich man of avarice, who sacrificed nothing to luxury. He was, however, by no means austere, and he preached but by example. His position was not soured by that struggle which wrests from evil a portion of the actions of man, and which, placing him almost in spite of himself, in the pathway of virtue, causes those who are about him to participate in the fearful combats which he sustains. Montyon's natural inclination led him to that pursuit which his will had chosen, and this harmony rendered his character as lovely in a drawing room as it was sublime in the abodes of poverty. Independence of opinion and toleration were, in Montyon, the result of his love of good, and also of that perfect justice which he always endeavored to act up to, and which prevented his goodness from degenerating into weakness. In this spirit he renders homage to God by acknowledging human imperfection, in these words, with which his will commences : "I ask the forgiveness of God for not having faithfully fulfilled my religious duties ; I ask the forgiveness of men for not having done to them what I could, and consequently ought to have done." And he who wrote these words, also wrote a few months before, (in his reply to *Madam de Stael*,) "Since I was eight years old, I have never uttered a single word, which I did not believe to be true." We have presented to our admiration a close worthy of his

most noble life, in this language, from a man whom a false pride could not debase, whom the whole human race must ever revere and honor. A monument is to be erected to Montyon. The inscription thereon will declare to posterity, what elevation of character a virtuous man may attain. By imitating Montyon, the country which deservedly boasts of having given him birth, may render the worthiest homage to his memory.

Truth and Error.

BY R. H. WILDE.

There's a tuneful river,
In Erin's isle,
Where the sun beams quiver
In silvery smile ;
Where the leaves that fall
'Neath the autumn sky,
Grow gem-like all,
And never die ;

And such is the stream, by truth enlightened,
That laves the breast, by Wisdom brightened,
Where even the joys, that storms disserve,
Are turned to gems that glow forever.

There's a darkling tide
In the Indian clime,
By whose herbless side
There's a sulphury slime
To the flowers that it touches
A scorching wave—
To the bird that approaches,
A weltering grave ;

And such are the waters of bitterness rising,
In the desert bosom of dark disguising ;
And the birds of joy and the flowers of feeling,
Must perish where'er that wave is stealing.

Distress in England.

Our readers hardly need to be reminded that the papers have lately quoted repeatedly from the English papers in relation to the distress said to prevail in England. We cannot refrain from presenting a few of the paragraphs to awake commiseration among ourselves and to reveal, at least, by contrast the privileges and advantages of the laboring classes in our own country :—

"A public meeting of the inhabitants of Leeds, was held a few weeks since, to investigate the condition of the unemployed poor—and a report carefully drawn up from detailed accounts, was read to the meeting. The extent of destitution as represented in this report, is indeed frightful. It appears that there are *twenty thousand* individuals in Leeds who are living on 11 1-2 pence a week each—about *twenty cents* ! The report said :

"Were the committee desirous of producing sensation alone, they might possibly recite numerous cases of soul-harrowing privation communicated by the enumerators. They will only state generally, that in scores of instances, the enumerators were obliged to write with the books placed on their knees, in consequence of the absence of every article of furniture that might be made available for resting the book upon ; and in many, very many instances, such was the manifest destitution,

that little else than the damp walls which inclose them, constitute the only title to 'home' which the miserable inmates could claim. In conclusion, your committee beg leave to state that they have not caused the purlieus of the town to be explored for the purpose of swelling the amount of destitution in the report, as several confined places, notorious for their permanent misery, are not included in the enumeration." The reading of the report caused a deep sensation in the meeting.

The most harrowing descriptions were given by some of the visitors, of the scenes they had witnessed. 'The cases of distress,' said Dr. Smiles (editor of the Leeds Times,) 'of extreme distress, that had come under his notice that morning, had harrowed up his very soul. (Hear, hear.) There was one case which he would particularly mention. He had noted down the name, and he was sure, if any doubts existed, individuals might satisfy themselves as to the correctness of the statements. At the end of Brooke street there was a small cellar-dwelling, nine feet by twelve, into which they were introduced by the enumerator. The dwelling was so considerably beneath the street, that only half of the window was above it. It was a damp, disagreeable, ill-lighted, ill-aired den. (Hear, hear.) In that apartment they found three families, consisting of sixteen individuals, nine who slept in it every night. (Sensation.) There were four adults, and twelve children. Six individuals constituting one family, slept upon a litter of straw, huddled together not like human beings, not even like animals, for their situation was nothing to be compared with the comfort of our dogs and horses in our stables. (Hear, hear.) Other four or five slept on a bed of shavings, and the remaining five slept on another miserable bed in the apartment. When they entered, the poor mother was weeping, her infant was on her knee in the last stage of a fatal disease, dying without any medical assistance. (Sensation.) The family were entirely destitute, no means of subsistence, no weekly earnings, no parish relief. (Hear, hear.) That was one instance.' We fear Leeds may stand for a sample of nearly every town in the manufacturing districts. Winter is rapidly advancing on a population without employment and without property, what they had having been parted with in order to supply their most pressing wants. It was stated too by Dr. Smiles, that 'the small grocers were failing and becoming bankrupts in large numbers. Many were not able to pay their debts. This again acted on middle class men in a higher condition of life; and he could state, what most of them perhaps knew, that a large number of the first class tradesmen had recently become bankrupts.'

Another paper, the Liverpool Mercury of the 30th ult., says :

"The winter is not yet commenced, yet the general distress throughout the country has arrived at such a point, that nothing but a wholesale famine can carry it further. From Paisley the accounts are frightful,—so frightful that even Sir Robert Peel, although he still adheres to his non-intervention as a Minister, declares his readiness to for-

ward a private subscription for its amelioration as an individual. In the Potteries, famine stalks abroad; thousands are starving; and those who would cruelly attempt to delude the sufferers into the belief that machinery is the cause of their distress, may read in the general destitution there, the refutation of their foolish falsehood. In the Potteries there is no other machine worked but the potter's wheel mentioned in Scripture. In the metropolis we have a specimen of the general destitution in the fact that even printers, usually the most prosperous of the classes who live by labor, are appealing to private benevolence, with the appalling fact that twelve hundred compositors and pressmen in London are unemployed, and many of them, with large families, are actually in a starving state."

The following is an extract from a letter giving an account of the distress among the working classes, prevailing at Stockport :

"All the other trades are equally suffering. Such is the extreme starvation point to which they are reduced, that their wives are to be seen begging from door to door, or gathering the disgusting offals that are to be met with in the streets. Meat and water are a luxury which few can boast of, and as for fire, whole houses are without a spark. Last week upwards of two hundred fresh men turned out for wages, and there is every reason to fear that, ere long, that number will be frightfully increased. The constant cry of the men is, 'Are we to die of starvation, or see our children fall before our faces from hunger, while plenty abounds in the land?' The situation of the females beggars all description—naked, shivering with cold, and faint from hunger, they are parading the streets, and imploring with tears and supplications, assistance for themselves and their famishing children."

After giving some thrilling accounts of the distress prevailing in Yorkshire, the London Atlas says :

"This is but a sample of the accounts from all parts of the country. Manchester, Liverpool, Birmingham, Paisley, Norwich, Preston—almost every town in England or Scotland where the population is dense, has the same tale to tell. The middle classes cannot assist; they are themselves falling into actual want. Distress such as this must affect the capitalist as well as the laborer, and it must spread upwards and downwards, until the intermediate classes between wealth and labor are absorbed in the calamity. Meanwhile, the decrease of the deposits at the Bank of England tell the effect even upon those who stand removed from all chances of immediate distress; and while this is going on, bread is nearly double the price in London which it is in Paris."

Ingratitude.—Ingratitude is a crime so shameful that there never was yet one found who would acknowledge himself guilty of it.

True Nobility.—There is no nobility like that of a great heart, for it never stoops to artifice, nor is wanting in good offices where they are seasonable. —Gracian.

The Dwellings of the Poor in England.

The London Morning Chronicle observes very justly: "In all large towns, how wretched are the receptacles of the poor, their miserable habitations! Property has been left to work its own will, and make the most of every square inch of space. "The same room," says the Statistical Report of the Leeds Town Council, "containing about 600 feet of atmospheric air, sometimes serves as the day and sleeping apartment of a whole family. There is no provision for ventilation; and the old and the young, the sick and the healthy, are huddled together, three, four, or even six persons in a bed. Amidst such indiscriminate assemblages of persons of either sex, the decencies of life must be lost sight of, the obligations of morality forgotten, and contagious diseases diffused with fearful celerity." Manchester, Liverpool and London abound in these pestilential rookeries. They pay the proprietors better than decent dwellings. Old buildings in close courts are bought for a song, when they ought to be pulled down, and let in small portions, every avenue being built up, that it may yield its rent. Drainage, sewerage, or any provision whatever for cleanliness or wholesomeness, is never dreamed of by this class of landlords, nor ever will until they are compelled by law. In the metropolis, a corporation improvement occasionally clears away some of these dens of disease and demoralization; but the inhabitants are only driven a little further out of sight, to some similar nest of nastiness; perhaps after having, as lately happened, to take shelter for a few nights under the arches of a railway. In laying out a broad, new street, it is never planned to raise any other than lofty and spacious dwellings. The poor are driven back by street improvements, like beasts into a jungle. The building and drainage bill of Lord Normanby, introduced last spring, however imperfect in some of its details, was a noble attempt to grapple with this wide-spread nuisance. It has been pushed aside by the monopolist conflict. The excitement of changing a government, in order to uphold a bread tax, leaves no leisure for considering whether human beings may not be lodged with a little more of the comfort enjoyed by dogs and horses:—

"My tiger spring must crush thee in its path,
But cannot stay to pity thee."

By the Leeds report just quoted, it appears that in that town alone there are upwards of 15,000 children who do not go to school at all, besides allowing 10,000 for such as are too young, or are unavoidably prevented. The fact is a frightful one. It could not happen were the poor properly cared for by a legislature. It is a horrible disgrace on a country possessing millions per annum for educational purposes. Nor would it be the case, were the parents themselves in a thriving condition. Amongst the city poor, at least, there is no contempt for education, nor disregard of its advantages. But they need their children's work. Or they, and rightfully, postpone the purchase of learning to the purchase of bread. It must wait its turn; and the turn never comes.

The following is better:—

The Liverpool Mechanic's Institution cost no more than £15,000; contains upwards of 3,300 members; 850 pupils in three day schools; 600 pupils in 15 or 16 evening classes; has 50 teachers regularly employed, whose salaries amount to £5,000 a year; a library of 7,000 volumes, with 1,300 readers, and a daily distribution of 200 volumes; and public lectures twice a week, attended by audiences varying from 600 to 1300.

VERMONT STATE PRISON.—We quote the following from the Christian Watchman, principally for its excellent strictures in regard to the want of proper accommodation of the prisoners for the Religious Exercises. The subject deserves the highest consideration.

"On returning a few weeks since from a tour to the State of Vermont, we spent a Sabbath in the beautiful village of Windsor, and of course embraced the opportunity to visit the State Prison, which is located there. The whole number of convicts is 87, of whom 83 are white males, 1 colored male, 1 colored, and 2 white females. Of this number 46 are employed in the business of shoe-making, 16 in the carriage shop, 10 in the rifle shop, 3 waiters, 2 cooks, 1 tailor, &c. The number received into the prison during the year was 33, and the same number was discharged; 26 by expiration, 6 by remission, and 1 by death.

Much attention is paid to the religious instruction of the convicts. The Chaplain, Rev. Amasa Brown, devotes himself entirely to the improvement of the inmates, by the communication of religious truth, and by instruction in reading and spelling. To show how closely and invariably ignorance and crime are connected, he observed that not more than three or four of the whole number of convicts can be called even good readers. Intemperance, too, is another fruitful source of crime in that State, as well as in our own. Religious services are attended usually on both parts of the day. We cheerfully accepted the invitation of the Chaplain to be present and address the convicts in the morning, and it was gratifying to observe the close attention which was manifested throughout. The services are conducted in a part of the prison which is not occupied by cells, but yet within the same walls, and consequently the air is too apt to be loaded with the unpleasant odor inseparable from such an arrangement. We are surprised that the prison is not furnished with a chapel. It is a very mistaken economy which withholds the funds necessary for that purpose, as every man of experience in the business of reforming convicts can testify. The convicts should also be furnished with a Sunday suit, as is the custom in our State prison, and the services of the Sabbath will be invested with a new interest. No man who is obliged to sit down with dirty week-day clothes, on a board seat without a back, within the dark, close walls of a prison, can enjoy, or be highly profited by religious services.

It was gratifying, however, to know that Ver-

ment has so small a proportion of criminals, and that so much is done for their comfort and improvement. The Chaplain is untiring in his efforts in their behalf, which he has reason to hope are much blessed."

REPORT OF THE MASSACHUSETTS CHARITABLE EYE AND EAR INFIRMARY.—At the annual meeting of this truly benevolent institution, (located at the corner of Green and Pitts street,) the following report was made by the Standing Committee, October, 1841 :

The whole number of patients admitted from October 1840, to October 1841, was SEVEN HUNDRED AND SIXTY TWO, 646 out-door patients, 116 house patients; 597 had diseases of the eye, and 157 diseases of the ear; 383 were males and 379 females.

Result as follows, viz :—recovered 40; much improved, 19; improved, 26; not improved, 13; not treated, 10; discharged, 2; eloped, 3; under treatment, 3—total, 116.

The average expense of the institution is about \$1800 per annum, of which \$1000 is paid by the State for five years, (the next being the last of the grant,) and a more philanthropic grant can never be made. Patients are received from all parts of the country. It is giving eyes to the blind, and many a poor man has been enabled, through its instrumentality, to make himself and family comfortable and happy. It is one of the most quiet and unobtrusive of our charitable institutions. To know its value, you must witness its blessed results, and hear from the lips of those who have received sight, whereas we were once blind, we now see. To enable the community to judge of the extent of the good done, the following statement is made, viz :

The whole number of patients treated for diseases of the ear and eye, from the commencement of the institution, October 1829 to October 1841, was 11,638.

From the opening of the present building, 19th July, 1837, to October 29, 1841, there were treated at the institution 3101 individuals.

The number of house patients for this period, 446. Of this number there were admitted from

July 19th to Oct. 1837,	25
Oct. 1837 to " 1838,	86
" 1838 to " 1839,	119
" 1839 to " 1840,	100
" 1840 to " 1841,	116

Total, 446

Boston, Oct. 29, 1841.

So unexceptionable and truly excellent a charity, we trust the State will never cease to patronise, and as an act of true benevolence to the poor, and of relief to all, by enabling a large number to support themselves who otherwise would be paupers. Its claims are before the public: they are respectfully invited to examine for themselves.

MOSES GRANT
JOHN JEFFRIES, } Stand. Com. M. E. & E. I.
HENRY RICE, }

SECTARIANISM.—The tendency of our age is very happily leading men to pay less and less regard to sectarian differences. Let the good work go on. Let us no longer "give to party what was meant for mankind." The interests of the race, our obligations to God, the common Father of all men, demand this.

Ranke says—"Never more can the thought of exalting the one or the other confession to universal supremacy find place among men. The only consideration now is, how each State, each people, can best proceed from the basis of its own political principles to the developement of its intellectual and moral powers. On this depends the future condition of the world."

May his words prove true.

And Sir Thomas Bernard, a distinguished philanthropist of the last century, observes with equal truth and feeling :—

"He who induces me to extend my interest and my affections to other climates, and to other States; to different sects, opinions and classes of men; who enlarges the circle of my benevolence; who instructs me that we are all children of one Heavenly Father, all united by one common sympathy, all subject to the same trials and afflictions, and all inheritors of the same blessed hopes—HE is my kindest and highest friend—HE is the friend and benefactor of mankind."

COST OF EDUCATION.—The large amount which is annually expended in Massachusetts for the support of our free schools, is often a subject of remark; but few people, however, are aware of the value of the sums lost to the State, by the exemption of literary institutions from taxation. The Boston Courier says that "about ten years ago, a gentleman whose researches into the subject had enabled him to arrive at a pretty accurate conclusion, estimated that nearly one fifth of all the property of the Commonwealth then escaped taxation, from the circumstance of its being invested in funds for the support of religious and literary institutions."—*Mercantile Journal*.

TO OUR FRIENDS.—The publication of the Journal terminates with the present number. We have not been able to secure a sufficiently large subscription list to prevent debts and losses which we should be wholly unable to meet and incur. A different result would have been equally grateful and encouraging.

Our thanks are due to the good friends whom we have found; and to the few, but valuable, contributors who have tendered us their services.

And we cannot close our labors without apologizing for the very imperfect manner in which they have been performed. Our faith continues to increase in the desirableness of a journal devoted to the interests of civilization and christianity, in large towns. Our hope and trust is that one, worthy of the subject, may ultimately be established under happy auspices in this city, which has already distinguished itself for an enlightened patronage of many of the highest interests of humanity.

C. F. BARNARD.



Office of the Society for the of Pauperism,

Under the Savings Bank, Tremont

The public are respectfully informed that every description may be obtained without charge at the above office. Small girls for work, are daily applying for situations. A number of women, residing in different parts of the city, who would take in washing, to wash and iron, or clean, &c. daily, are poor widows with children, &c. &c. who are desirous of employing them.

Persons wishing for Apprentices, or on whom labor, working in the city, &c. &c. are accommodated. Money is advanced for the labor, working in the city, &c. &c. Office open from 10 o'clock to 4 o'clock.

Publications

The subscribers are informed that the following works, published for the Society, are now on hand at WARREN STREET CHAPEL.

The MEMOIR of JAMES JACKSON, JR.
The GAME OF LIFE; a Sketch by Moritz Retzsch.

The MEMOIR of NATHANIEL BOWDITCH; prepared for the Young.

Of this last, the Salem Gazette says:—"We most cordially recommend this beautiful memoir of one of the truest and best of men to all who delight to contemplate human virtue, and to promote it in the world. Written in a style of charming simplicity, so appropriate to the pure character and the active and genuine virtues exhibited, and published in a very handsome and attractive form, this excellent work cannot fail to be generally sought and read, especially in this community, where Dr Bowditch was so truly loved and respected, and where his talents and virtues are so justly appreciated. It is a beautiful little volume for a New Year's gift, whether to the young or those of maturer age, for the admirable portrait it presents will never cease to be delightful and precious to every one who aspires to moral and intellectual improvement. It is rare, indeed, that a work of such intrinsic and permanent value is given to the world."

Also—"The LAW OF CHRIST," a Sermon to Children. By Rev. Thomas B. Fox, of Newburyport. Price one dollar per hundred.

WILLIAM CROSBY & CO.
118 Washington Street.

Just published, the Memoir of Dr TUCKERMAN, by W. E. Channing, D. D.

WILLIAM CROSBY & CO.,
PUBLISHERS, BOOKSELLERS AND STATIONERS,
No. 118 Washington Street... Boston,

Keep constantly for sale, a large assortment of School, Theological, Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationery of all kinds, Drawing materials, and all the articles usually found at such an establishment. Connected with the above is the

Boston Circulating Library,

containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published.

W. C. & Co. have for sale an extensive collection of Miscellaneous Books, among which are many suited to Sunday schools and Juvenile Libraries. Also, all the different Text Books and Catechisms used in Sunday Schools. Particular attention paid to furnishing Sunday School Libraries.

Orders from Clergymen or others, for Theological, Juvenile, or Miscellaneous Books, will be punctually attended to.

Rev. John Pierpont, Rev. W. H. Furness,
Miss Lee, author of 'Three Experiments of Living,'
Miss Park, author of 'Miriam,'
Rev. K. C. Waterston, Rev. T. B. Fox,
Rev. S. Osgood, Rev. J. Robbins,

and many others. Every endeavor is made to render the work worthy of patronage.

The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.

The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established nearly two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington Street, Boston.

WANTED—Men to solicit subscribers to the above work.